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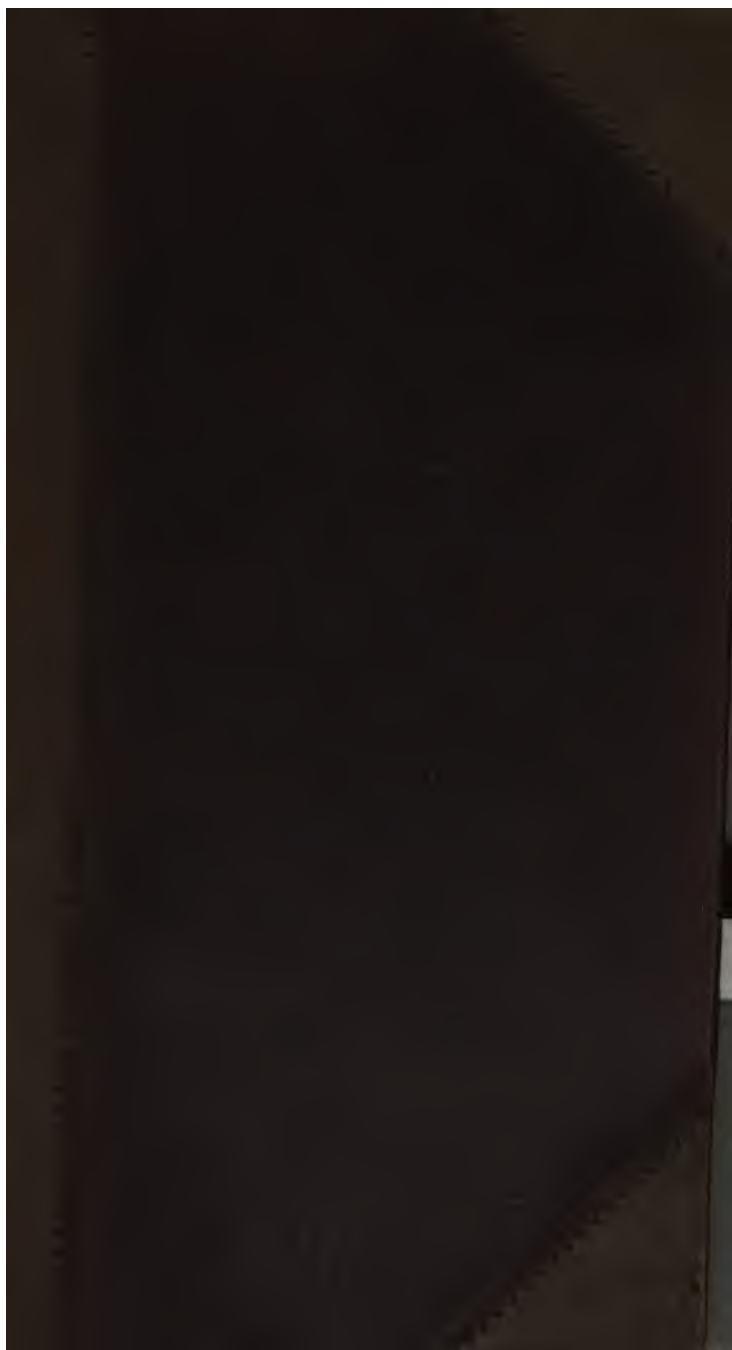
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A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. JOHN,
ON
DEFINITE RULES OF TRANSLATION

BY
HERMAN HEINFETTER,

AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

PART I.



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P R E F A C E.

IT is no light undertaking to attempt, in the present day, to produce a Translation of the Sacred Scriptures; and he that shrinks not from the labour, should consider, that assiduity is but one of the requisite qualifications. Perseverance may, and does exist, without learning, or without a capacity of mind fitted for grappling with a subject, that has, for so many hundred years, received the utmost attention, and that has been advanced to the state of perfection, that the labour and wisdom of the most indefatigable, and most learned, and most powerfully minded men, have been able to advance it. To entertain a reasonable hope of labouring with success in such an undertaking, a man ought to feel convinced, that he possesses some advantage over those that have preceded him; either that his Learning and Research are more extensive; or that his Powers of Mind are greater; or that he

possesses some description of Knowledge, of which they were ignorant. Convictions of this description, if rationally founded, are a sufficient warrant for such an undertaking; and the Public, if persuaded of the existence of the same, are called on, not to say required, to examine and weigh with care and attention, the arguments advanced in support of the views of such an author.

In presenting this work to the Public, I do not claim attention to it, on the ground of my possessing Learning and Research; for the plan I have followed is, in all cases, to confine my translation of the Greek into English, generally, to the precise Words, and as far as I comprehend the subject, in all cases, to the exact Sense, that the Received Translation, or Donnegans' Lexicon authorizes. In the Cases of Nouns, and the Tenses, &c. of Verbs, I invariably follow Valpy's Greek and English Grammar. These authorities being highly esteemed, I have endeavored implicitly to copy; I admit my obligation to follow, in all cases, their dictates; but in no case, do I profess to justify them.

Neither do I claim attention to my work, on the

ground of esteeming myself to possess greater powers of Mind, than those that have preceded me; but I rest my claim, *exclusively*, on my conviction, *that I possess information of which they were ignorant*; and *that* indeed of a nature, that appears to me, of vital consequence to the attainment of the required end. On this ground, *alone*, do I venture to come forward as a translator of the Sacred Scriptures, and as I lay claim to nothing worthy of attention, but this; indeed, as I desire in all other respects, to follow the directions of those that have preceded me, I trust my endeavor will be examined, with an *exclusive* reference to this one point, to which, *alone*, I solicit attention, and which, *alone*, I feel called on to explain and defend.

The information that I consider I possess, consists, in an expectation of my having discovered the following particulars.

- 1st. The Punctuation employed by the Greeks.
- 2nd. The method of determining, in all cases, the character of the Sense intended to be conveyed.
- 3rd. The Sense conveyed by the Insertion and Omission of the Article.

For the elucidation and explanation of the above particulars, I must refer my readers of my Pamphlet, entitled, *Rules for Ascertaining the Sense conveyed in Ancient Greek Manuscripts*. No one acquainted with Greek will maintain, that the possession of information on these points, is not essential to the attainment of a correct Translation; and as I believe my views on these points to be correct, I feel bound to submit them to public consideration. May He, without whom nothing is Strong, nothing is Holy, nothing is Pure, be pleased to grant, that should my views be erroneous, my endeavor may be, by His direction, a means of exciting others to labor, and ultimately, of obtaining the truth.

HERMAN HEINFETTER.

17, Fenchurch-street,

July 1st, 1849.

INTRODUCTION.

IN the following Translation, I adhere, in every case, to what is stated in the following observations :

1st. No Greek word is Translated differently to that which the Received Translation or Donnégans' Lexicon authorizes.

2nd. In every case, the expression of the Translation of the Tenses of Verbs, is that which Valpy states in his Grammar to be the rendering of them ; except, as far as my Rules, may, in some few cases, to a certain extent, interfere.

3rd. The Expression and Omission of the Article, is made, in all cases, to effect the Sense ; the character of which effect, is Defined and Particularized in my Rules.

4th. The whole of the Punctuation, is in accord-

ance to what, according to my Rules, is expressed in the original.

5th. No transposition of words is admitted, beyond what is stated in my Rules.

6th. The character of the Sense of all passages is determined by my Rules, which particularize the marks by which to determine, whether Passages are intended to convey—A Literal, or a Metaphorical, or other than a Literal Sense.—A Definite, or an Indefinite.—A Limited, or an Unlimited.—A Particular, or a General.—Whether Parenthetical, or otherwise.—Whether Elliptical, or otherwise.

It will save the reader both time and trouble, here to make a few observations; as in this place, the subjects to which they relate, may be considered generally; whereas if discussed in the Notes, they would more or less be affected by the particular circumstances of the case, with which each Note is connected; and more particularly am I induced here to present them, inasmuch as they are, in my opinion, of great moment, having been the source of numerous errors, not only grievous in relation to their

number, but also in relation to their extent in error.

It is I believe admitted by all Scholars, that a strict Literal Translation of Greek into English, will not produce, in every case, in each Language, agreement in Sense. In practice, this disagreement is corrected, by a substitution of that in English, which in that Language, most nearly expresses, in each particular place, what is expressed in the Greek. To this I think no one can object; but not so, when, as continually occurs, this substitution is produced, as the Actual Sense, under every circumstance, of a *Word or Form of Expression*; since the substituted Sense, is as dependent on the exactness of the *Particular Circumstance*, as of the *Word or Form of Greek*; in addition to which, it should never be forgotten, that, in such cases, it is only a *Substituted Sense*, that is, *the nearest approach* to the Literal Sense, of which the custom or usage of the other Language will admit; hence the *Substituted Sense*, independent of *Circumstances*, may never be regarded, as a Sense of any *Word or Form of Expression*. To give an example—The Aorist is Translated in the

Sense of the Present, *Drawn*; or, of the Perfect, *Have drawn*; or, of its own particular Sense *Drawn*. I am quite ready to admit, that in many places, the Aorist is rightly expressed in English, by the Present Tense; in others, by the Perfect Tense; but I am not prepared to admit, that these, or any similar classes of instances, either in relation to this, or other *Words* and *Forms of Expression*, are any justification for contending, that it is optional with the Translator, how, in all cases, such passages are to be Translated. Thus in relation to the Aorist, whether it is, *in every case*, to be translated in the Present, Perfect, or Aorist Sense, as the Translator may choose; that man will never duly comprehend the Sense conveyed by Greek, who regards the Sense, as that which the Author has not power *himself* to fix, but must leave to the choice and selection of him, who thinks fit to translate his work; reducing the instruction of Almighty God, to that which man deems it fitting it should be. With reference to the Aorist, and my observations apply to perhaps all the Cases in Greek, in which departures of this kind, are said to be left to the choice of the Translator; the

Present Sense, regarded strictly, does never express the Sense, in any case, that the Aorist is used and intended to convey; and the justification for using the Present Tense in English, is not, that it expresses the Sense of the Aorist in Greek, but that in the conveyance of the Sense in English, of that to which the passage relates, it is not correct, indeed there is no permitted means of expressing by a single term, that which the Aorist in Greek does express; thus, in the particular case, as we have no Perfect Sense, and have a Present Sense, we are *compelled* to Translate the Aorist in a Present Sense. See John 4-7. *A woman of Samaria comes to have drawn water*, and Note on it, also Note on John 9-35; Still, however, our deficiency, does not change the original Sense expressed by the Aorist, or in any way sanction our considering, it may be regarded, as justly Rendered by a Present Sense, in any case, in which it is possible, by the usage of our own Language, to express an Aorist Sense. This Rule should be strictly attended to *in all cases*. In some cases, it is true, deficiency in our own Language, may *compel* us to a substitute, but that substitute, can only be defended,

in those *particular* cases, in which it is impossible, with regard to the propriety of our own Language, to express the Sense that is expressed in the Greek, and will in no way sanction, what has by means of it been attempted, a departure from a strict Literal Sense, in cases, where the requirements of our own Language, do not necessitate thereto : neither will it in any way sanction, our regarding the Sense of the Aorist, to be other, than that which is strictly its own.

It may be difficult, in some places, in English, to distinguish between *wa* *In order that*, and *or* *That*, and it may also be, in some places, contrary to the usage of our own Language, to express such difference; but admitting each to be the case, it will not sanction our regarding it, as left to the choice of the Translator, to determine what is to be the Sense conveyed by *wa*, whenever it is used; it is not left to him to obscure, if not pervert the Sense, as in John 13-34, and many many other places; and the same in relation to many many other words.

In conclusion I would observe in relation to this subject, that if out of one hundred examples, ninety-

be compelled by the requirements of our own age, to be Translated in other Sense, than a Literal Rendering would afford, it does not in or justify, if the requirements of our own age do not preclude the Sense afforded by a Literal Translation of the original, the Trans- of the hundredth passage, in any Sense, that ict Literal Translation of the original will not

the researches connected with the following

I have seen reason to alter, and add to, my *as for ascertaining the Sense conveyed in Ancient Manuscripts*," as follows.

22. Class 2. A Nominative or Nominatives, and the words it or they govern, Note 8, if,

1st. A Pronoun is the or a Nominative to the Verb, whether such Pronoun is expressed or understood, Note 9. (*The remainder of this Rule is not altered.*)

Note 9. Pronoun Nominatives, when ex-

pressed, are, in a *Regular Sentence*, always placed before the Verbs to which they are Nominatives.

Rule 23. Class 3. Verb, in any Mood or Tense except the Infinitive. The Verb may be succeeded by a Copulative Conjunction, and the Conjunction by another Verb in the same Person as the first Verb. (*The remainder of this Rule is not altered.*)

Added to Note 12. John 12-29 proves that the Tenses of the two Verbs may differ.

Rule 150. The first Verb in a Sentence is always in in any part of the Verb except the Infinitive Mood, and is in the same Person as its Nominative. The others Verbs in a Sentence. (*The remainder of this Rule is not altered.*)

Rule 162. The first Verb in a Sentence is often in a different Person to its Nominative. See Rules 312 and 382.

Rule 210. *A Note of Interrogation* is indicated by the use of some Word or Sentence ex-

pressive of enquiry, as Πως, Τίς, Η., &c.; or as John 9-19 *They asked him, is this the Son of thee*; or by an *Irregular Arrangement* effecting no other object. *See Rule 243.*

Rule 211. *A Parenthesis* is indicated by the introduction of any *Sentence of Government* or *Sense*, in the middle of another *Sentence of Government* or *Sense*. *See Rule 3.*

Rule 312. When the first Verb of a Sentence is in a different Person to its Nominative, it must be Translated, as though it had been expressed in the Person of its Nominative. *See Rule 382.*

Rule 382. The Sense afforded by a Sentence in which the first Verb is in a different Person to its Nominative, is that what is expressed, is not absolutely true, but is true only under Certain Circumstances, Restrictions, or Limitations, that are not expressed. *See Rule 312 and Note 32.*

Note 32. Perhaps the most common examples of this character, are Nominatives Plural, preceding Verbs Singular; such as, *the Stars appears*, which if said with reference to what is impossible, viz., the absolute appearance of all the Stars, would not be correct. So John 7-7 *I Testify against the world, that the works of it, evils is.* Had all the works of the world been unqualified *Evils*, this *Form of Government* would not have been used. So again, J. 10-4 *And the Sheep follows him*, not *all*, in *all* things, do so.

A
TRANSLATION
OF
THE GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

1. *In beginning ⁵⁰⁰ *i e in commencing this Dispensation,*
the word ⁵⁰¹ *spoken* was, and the word ^{501 22} *spoken*, it was

* The Figures over the Printing under 500, have reference to my Rules; 500 and above, to the Notes to the Translation. A Dotted Line under the Printing, marks the *Arrangement* or *Government* as *Irregular*, See Rules. A Line under the Printing, marks an Ellipsis, See Rules. Italics, mark an addition to, or a substitution I would propose for, the Translation in the Text; each of which appears to me, to make the Sense clearer. The stops are expressed in accordance to the Rules.

500. *In beginning.* Had the Sense here been, *In the beginning of all things*, the Article must have been expressed. See Rev 21-6; also John 2-11; its omission therefore determines, that some other Sense is intended to be conveyed, which from the Context, I judge to be that expressed in the Paraphrase. See C. 8 v. 44.

501. *The word spoken, &c.* In vindication to my Translation of this verse, I would enquire. 1st. What Rule, Usage, or Customary *Form of Expression*, does it transgress? 2nd. What better Form of Greek could be employed to express the Sense I have given, than that which is in the original. 3rd. In relation to the Sense this verse is commonly regarded to afford, I would enquire, Where is there any authority for a Word preceded by the Article in the commencement of record, without any explicit Definition, being regarded as an Appellation of an Individual, when such Word, is not only, not previously

- with the God ⁵⁰² *to fulfil*, and a God, the word
⁵⁰¹ *spoken* was *i e* became,
2. this God ⁵⁰² was in beginning *i e* in commencing ⁵⁰⁰ *this*
Dispensation, with the God,
3. all things *in this Dispensation*, by means of him,
 he did, and without him, he did not one *thing*,
 which he has done,
4. to it *i e* ²² *this Dispensation*, life he was, and the life,
⁵⁰³ the light of the men *benefitted* by it was,
5. and the light, ⁵⁰³ in the darkness *referred to*, ⁵⁰⁴ *still*
 shines, but the darkness *referred to* comprehended
 not it *i e* *has not accepted it*,

well known as an acknowledged Appellation of the Individual, but is, on no other occasion, ever applied as an Appellation of the Individual. To admit such to be the case, is to admit the Article is a nullity. Rev. 19-13 Is not the same Appellation. It is not. *And his name is called the word*, but, *And his name is called the word of the God*. To say nothing of its having been written, 28 years afterwards.

502. *A God*. Was this used as an Appellation of Almighty God, the Article would certainly have been expressed before it; its omission therefore determines, that it must be used as an Appellation of some other, and this other, I judge from the context to be what I have expressed in the Paraphrase. I judge my view to be somewhat strengthened by the 2nd verse, which would otherwise be a mere repetition of the 3rd Clause of the first verse.

503. *The men*. The Article is expressed, and therefore, *The light of men*, is not an admissible Translation, In like manner, *The darkness* in v. 5, cannot be, *The light shineth in darkness*.

504. *The darkness comprehended not it*. If *Regularly Arranged*, the Literal Sense would imply, that the parties referred to, *did not understand the light*; whereas the Sense intended to be conveyed is, *They did not accept the light*; hence the *Disarrangement*. See Rule 321.

6. a man came, having been sent from God,⁵⁰⁵ name
is to him, John,
7. this *man* came for a witness, in order that he
 should have borne witness concerning the light
referred to, in order that all, they should have
 believed, by means of him,
8. that *man*⁵⁰⁶ the light *referred to* was not, but *he came*

 in order that he should have borne witness con-
 cerning the light *referred to*,
9. the light the *i e that is true* was *i e existed*, which
 enlightens every man coming into the world,
10. in the world, it was *that it existed*, and the world,
 by means of it,⁵⁰⁷ came *to be regarded*, yet the
 world⁵⁰⁸ knew not him,

505. *From God.* The Article is omitted before the word *God*, because if expressed, it would imply, that the man referred to had been actually with the Almighty, and was sent from him into the world; such being the Literal Sense; but such not being the Sense intended to be conveyed, the Article is omitted in accordance to Rule 101.

506. *That man the light.* The Received Translation, *That light*, connects a Masculine Pronoun, with a Neuter Substantive, and omits any notice of the Article.

I think it probable, that had the *Arrangement* been *Regular*, it would have implied, that what John taught, was in no Sense the light; whereas the Sense intended to be conveyed is, that John, personally, was not the light; hence the *Disarrangement*. See Rule 321.

507. *Came.* To express the Sense of the Received Translation, *Was made*, See the Greek in v. 13 *Were born*.

508. *The world knew not him.* Literally, *They had no knowledge*

11. unto the ⁵⁰⁹*things that are* its own, it came, and the ⁵⁰⁹*i e those that are* his own ⁵¹⁰received not him.
12. But as many as received him, he gave to them ⁵¹¹power, children of God to have become, he gave it to them that believe on the name of him,
13. who, not by blood ⁵¹²*i e natural descent*, nor by a will of flesh *i e a determination of each individual*, nor by a will of man *i e a determination of man*, but by God, were born *i e were admitted to partake of the priveledge*,
14. and the word ⁵⁰¹*spoken*, flesh it became, and he ⁵⁰⁷dwell among us, and we beheld the glory of him, ⁵¹³glory, as of ⁵¹³*the only begotten of the* Father, full of grace and truth,

of him; whereas the Sense intended to be conveyed is, *they did not accept him*; hence the *Disarrangement*. See Rule 321.

509. *The things—The i e those*. It does not appear to me to have been noticed, that the first of these is in the Neuter Gender, and the second, in the Masculine; hence my Paraphrase.

510. *His own received not him*. This Literally means, *that his own would not allow him to dwell with them*; whereas the Sense intended to be conveyed is, *They rejected what he taught them*; hence the *Disarrangement* here. See Rule 321.

511. *Children of God*. See Note 745 to Rom. 8-16.

512. *Who*. Griesbach suggests that this is the Relative, and the *Government* appears to me to support its being so regarded.

513. *As of only begotten of Father*. The Article is here omitted before *only* and *Father*, because if expressed, I conceive the Literal Sense conveyed would be, *that what was beheld, was not a glory suitable to the only begotten Son, but a glory similar to that, which man knew belonged, to the only begotten Son*; hence the omission of the Article here. See Rule 101.

- . John he bears witness concerning him, for he has cried, saying, this was, whom I said *i e described*, he that after me comes, before me, he has become, because principal of me he was,
- . *I say principal*, for on account of the fulness of the power of him, we all received *i e had bestowed on us* even grace, as a grace *i e gift*,
- . *I say principal*, for the law, by means of Moses, was given *for man*, the grace and the truth *referred to*, by means of Jesus Christ, became God's⁵¹⁴ *grace and truth*,
- . no one hath perceived *truth* yet, the only begotten son⁵⁷² that is in the bosom of the Father, that *man* pointed out the way,
- . and this, the record of the John *referred to* is, when the Jews of Jerusalem sent Priests and Levites, in order that they should have asked him, thou, who art thou,

514. *Became Gods.* Before the word *God* can be connected in cordance to the Received Translation, an explanation of its position the *Arrangement* must be found out, which I will wait to see, before adopt the results that would follow from it. The Article is omitted fore the word *God*, since if expressed, the Literal Sense would be, *hat it was by Christ, that the Grace and Truth became God's*; whereas e Sense intended to be conveyed is, *That it was by Christ, that man came sensible, that the Grace and Truth were God's*, hence the omission of the Article. See Rule 101.

20. and he confessed and denied not, even he confessed, that I am not, I the Christ,
21. and they asked him. Then what, Elias ²¹⁰ art thou,
and he answers, I am not, the Prophet *i e a*
⁵¹⁵ *Prophet sent by God* ²¹⁰ art thou, and he answered,
.....
no.
22. Then they said to him, who art thou, in order
that we ⁵¹⁶ should have given an answer to them
.....
that sent us, what sayest thou concerning thyself,
23. he said, I a voice of loud crying, in the wilderness, make straight the way of ⁵¹⁷ the Lord *i e*
of God. As Esaias the Prophet said,
24. and those that had been sent, ⁵¹⁸ they were of the
Pharisees,
25. and they asked him, and said to him. Then why
baptizest thou, if thou art not, the Christ, nor

515. *The Prophet.* John might be a Teacher, a Messenger, a Forerunner, A voice of loud crying in the Wilderness, and yet, *not a Prophet.*

516. *In order &c.* Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, *In order that we should give an answer. What sayest thou concerning thyself?* whereas the Sense intended to be conveyed is to this effect. *In order that we should give an answer when we speak, tell us, what sayest thou concerning thyself?* hence the *Disarrangement.* See Rule 321.

517. *The Lord.* See my Tract on *Kypios*.

518. *Had been sent.* According to Valpy this should be, *Have been sent*, but as he gives no method of expressing *Had*, by means of the Participle, I yield to the dictate of the Sense.

Elias, neither the Prophet ⁵¹⁵ *is a Prophet sent by God,*

26. he answered them, the John *did*, saying, I baptize with water. But among you, he has stood, whom ye have not known,

27. that after me comes, of whom I am not, worthy, in order that I should have loosed the latchet ⁵¹⁹ of the shoe of him,

28. these things, in Bethania, he did beyond the Jordan *referred to*. There John was,

29. baptizing the next day, he sees the Jesus coming to him, and says, behold, the lamb of the God, that takes away the sin of the world,

30. this it is, concerning whom I said, after me, a man comes, who, before me, has become, because before me he was,

31. yet I had not known him, but in order that he should have been made manifest to Israel, on ²⁷⁵ account of this, I came, I, with water, baptizing, ⁵²¹

519. *That after me comes.* Griesbach rejects all but this, to of whom. *The latchet of the Shoe of him,* This is to be understood Metaphorically; hence the *Disarrangement*. See Rule 321.

520. *John.* Griesbach rejects this.

521. Griesbach marks the Article as doubtful, and as the Sense appears to me to indicate that it should not be expressed, I omit it.

32. and John attested, [saying, as *truly as* I have⁵²² been seen] the Spirits descending as a dove, from heaven, and its abode on him,
33. and I had not known him, but he that sent me⁵²³ to baptize with water, that *Being* said to me, on whomsoever thou should have seen the Spirit descending and abiding on him, this it is, that baptizeth with a spirit holy⁵²⁴ *i e with holiness of spirit,*
34. and I have seen, and have borne witness, that this *man*, the son of the God is,
35. the John referred to had remained baptizing the⁵²⁵ next day again after v. 29, and of the disciples of him, two,
36. and having looked upon the⁵²⁶ *human form* of Jesus

522. *I have been seen.* Who will justify the Perf. Pass. being translated, *I saw*?

523. *He said to me.* From the *Dissarrangement*, I conclude that St. John had not been personally addressed by the Almighty, which the Literal Sense of the passage would have required him to have been; hence the *Disarrangement* here. See Rule 321.

524. *A Spirit holy.* See my Tract on Πνευμα.

525. *The John had remained &c.* Had the *Arrangement* been *Regular*, it would have implied, that the time specified had relation to what is stated in the preceding verse, such being the Literal Sense; whereas the relation is to verse 29; hence the *Disarrangement*. See Rule 321.

526. *The human form of Jesus.* See my Tract on Ιησους.

walking about, he says, behold, the lamb of the God,

37. and the two disciples heard him speaking, and

.....⁵²⁷
they followed the *human*⁵²⁸ form of Jesus.

38. And the Jesus having been turned, and having
.....⁵²⁸
seen them following, he says to them,

39. what seek ye. And the two disciples, they said
to him, Rabbi, which is to say, being interpreted, Master. Where dwellest thou,

40. he says to them, come and see, they came and
saw. Where he dwells, and with him, they
abode the day that, hour it was about ten,

41. it was, Andrew the brother of Simon Peter, one,
of the two that followed with John, and heard
him,

.....⁵²⁹
42. this first man finds the brother the *i e that is* his
.....

527. *The two disciples &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *The two disciples of him heard speaking*; hence the *Disarrangement*. See Rule 321.

528. *And Jesus having been turned.* Had the *Arrangement* here been *Regular*, I conceive it would have implied, not that Jesus had turned himself round, but that he had been turned by some other party; hence the *Disarrangement*. See Rule 321.

529. *This first man.* The Literal Rendering, I conceive, had the *Arrangement* been *Regular*, would have been. *This man first finds*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

- own, Simon, and says to him, we have found the
 Messias, which is, being translated, Christ,⁵³⁰
 43. and he brought him to the Jesus, he having be-⁵³¹
 held him, viz the Jesus *having*, he said, thou,
 Simon the son of Jona art, thou, Cephas shalt be
 called, which, Peter is interpreted,
 44. he went the next day *after* v. 35 to have gone⁵³²

 into the Galilee *referred to*, and findeth Philip,
 and says to him, follow me.
 45. Now the Philip *referred to* was of Bethsaida, of
 the city of Andrew and Peter,
 46. Philip findeth²⁷⁵ Nathaniel, and says to him, whom
 Moses described in the law, and the prophets
 described,⁵³³ we have found Jesus, the son of the
 Joseph, that is of Nazareth,²⁷³
 47. and he said to him, Nathaniel *did*, out of Naza-

530. Griesbach rejects the Article.

531. Griesbach rejects *And*.

532. *He went the next day*. Griesbach rejects *The Jesus*. According to the Literal Sense, *The next day*, would be, the day succeeding what is recorded in the preceding verse; whereas I conceive it has reference to what is recorded in Verse 35; hence the *Disarrangement*. See Rule 321.

533. *And the Prophets described*. Those are mistaken, who have produced this passage to prove, that the Appellation, *The law*, is not confined to the Mosaic Law, but includes also *The Prophets*; for had such been the Sense of this passage, why are the words, *The Prophets*, in the Nominative Case, which in accordance to my Rules, determines the Sense to be as expressed in the Paraphrase?

- 534
- reth, what good thing is able to come, he says to
 him, Philip *does*, come and see,
- 275
48. the Jesus saw Nathaniel coming to him, and says
 concerning him, behold. Indeed an Israelite,
 in whom, guile it is not,
- 535
49. he says to him, Nathaniel *does*. How, thou
 knowest me, Jesus answered, and said to him,
 before that was, viz. thee Philip to have called,
 thee being under the fig tree, I saw thee,
- 536
50. Nathaniel answered, and says to him, Rabbi,
 thou, the son of the God art, thou, the King of
 the Israel *referred to* art,
51. Jesus answered, and said to him, because I said
 to thee, I saw thee, under the fig tree, thou
 believest, greater than these things, thou shalt
 see,

534. *What good thing, &c.* The Literal Sense would permit no restriction; whereas the Sense intended to be conveyed, is restricted to that to which the context has reference; hence the *Disarrangement*. See Rule 321.

535. *How thou knowest me?* The Literal Sense of this is, *How knowest thou me?* whereas the Sense intended to be conveyed, is as expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

536. *That was, viz.* The *Government* appears to me clearly to shew, that *ovros* is omitted, since without it, what governs, *To have called*, in the Infinitive. I conjecture the occasion of its omission to be, to point out a *Minor Stop* to succeed it, and so to shew, in accordance

5. the mother of him says to the servants, whatever he should say to you, do.
6. And water pots stone six were there, being set after the manner of the purifying of the Jews, containing in firkins, two or three,
7. he says to them, the Jesus *does*, fill the water pots of *i e with* water, and they filled them up to brim,
8. and he says to them, draw out now and bear to the governor of the feast, and they bore away.
9. Now when the ruler of the feast tasted the water, wine having been made, and had not known how, it exists *as wine*. But the servants, they had knowledge, those that had drawn the water, he calls the bridegroom, the governor of the feast *does*,

what follows the Stop, was a reason why what had been specified, was of no consequence, such being the Literal Sense of the passage; whereas the Sense intended to be conveyed is, that the fact referred to was of no consequence, not because his hour was not coming, but because of the necessary consequence, that if it was not coming, it must then be, that it had come, and consequently, that he was able to remedy the difficulty; hence the *Major Stop* here. See Rule 322. This place shews the impropriety of not Rendering a passage Literally; for the change here of the Active into the Passive Voice, has reversed the Sense, or rather, may it not be said, has made a passage, that there are perhaps few, who will attempt to explain it; since the just inferences are as follows. *Their want of wine is nothing to you or me; because my hour is not come. Because your hour is not come, I direct the servants to do everything you require of them.*

10. and says to him, every man sets forth ⁵⁴¹first the

 good wine, and when they should have well drunk,

 then the worse, thou hast kept the good wine
 until now,
11. he ⁵⁴²did this the beginning of the miracles *referred*

to, the Jesus *did*, in Cana of the Galilee *referred*
to, and he manifested the glory of him, and they
 believed on him, the disciples of him *did*,
12. after this, he went down to Capernaum, he, and
 the mother of him, and the brethren of him, and
 the disciples of him, and there they continued
 not many days,
13. and near the passover of the Jews was, and he
 went up to Jerusalem, the Jesus *did*,
14. and he found in the temple those that sell oxen,
 and sheep, and doves, and the changers of money
 sitting,
15. and having made a scourge, of small cords,

541. *Every man &c.* See Rule 321. The *Disarrangement* is intended to shew, that this passage is not intended to be understood in its strict Literal Sense. *Men usually so act.*

542. *He did this.* See Rule 321. I see no reason for the *Disarrangement* here, unless it be to shew, that in performing miracles, our Saviour did not act by his own power, but by power received from God.

- he ⁵⁴³drove all, out of the temple. Both the

 sheep, and the oxen, and he ⁵⁴⁴poured out the

⁵⁴⁵money of the money changers, and he overthrew

 the tables,

 16. and he ⁵⁴⁶said to them that sell the doves, take

 these things hence. Make not the house of the
 Father of me, a house of merchandize.
 17. And the disciples of him were reminded, for
 having been written, it exists, the zeal of the
 house of thee, ⁵⁴⁷it will devour me.
 18. Then the Jews answered, and said to him, what

543. *He drove all.* The Literal Sense of this would imply, that he drove all men and things out; whereas the Sense intended is, *He drove out only the Sheep and the Oxen*; hence the *Disarrangement*. See Rule 321.

544. *And poured out, &c.* According to the Literal Sense, the Conjunction *And*, should connect this with what immediately precedes, viz., *The Sheep and the Oxen*; whereas the connection is, *He drove out all the cattle, and poured out, &c.*; hence the *Disarrangement*. See Rule 321.

545. *He overthrew the tables.* Literally, *All the tables in the temple*; whereas the Sense is intended to be restricted to what precedes, viz., *the Tables of the Money changers*; hence the *Disarrangement*. See Rule 321.

546. *He said to them, &c.* The Verb, *He said*, is *Disarranged* for the same reason as is stated in the preceding Note. This Sentence is not connected with *The Money changers*, but with the acts of our Saviour; hence the *Disarrangement* of the Verb. *That sell the doves*, Literally means, *That effect a sale*. It may be used to express, *that offer for sale*, which is the Sense here intended to be conveyed; hence the *Disarrangement*. See Rule 321.

547. Thus Griesbach.

sign shewest thou to us, that these things, thou doest,

. the Jesus answered, and said to them, destroy the temple this, and in three days, I will raise up it.

. Then the Jews said, thirty and six ⁵⁴⁸ it is in years, the temple this was in being built, and thou, in three days, will rear up it.

. But that *man* spoke, concerning the temple of the body of him.

. Therefore when he was raised from ⁵⁴⁹ *the* dead, the disciples of him were reminded, that this he ⁵⁵⁰ said, and they believed the Scripture, and the word, which the Jesus said.

. Now when he was in Jerusalem, at the Passover, on the feast day, many, they believed on the name of him, seeing the ⁵⁴⁹ miracles of him, which he was doing.

. For he the Jesus was not trusting himself to them, for the he ⁵⁵¹ *is each individual*, to know all things *concerning him*,

548. *The temple this.* The Pronoun here is used as an Adjective, as no relation.

549. *From dead.* See Note 624 to Rom. 4-25.

550. Griesbach rejects *Unto them*.

551. *All things.* Griesbach considers this probable, and it appears me to be necessary.

25. even because it ⁵⁵²was not necessary, in order th
⁵⁵³
 any should have testified concerning the man i
concerning any man. For he was acquaint
⁵⁵³
 with, what was in the man i *e* in every man.

552. *It was not necessary.* I can discover no reason for the *D* arrangement here, except it be to mark limitation. The Literal Ser would express, *that our Saviour did not require information fr Almighty God; whereas the Sense intended to be conveyed is, I was not without full information with respect to the state of every ma hence the Disarrangement.* See Rule 321.

553. See Note 537, To which I would add, that here, *concerni man,* would mean, concerning what belongs to the nature of man.

CHAPTER III.

And a man was of the Pharisees, Nicodemus name
was to him, a ruler of the Jews,
 this *man* ⁵⁴⁷ came to him by night, and said to him,
 Rabbi, we have perceived, that from God, ⁵⁵⁴ thou
 hast come, *and art* a teacher. For no one, these
 the miracles he is able to do, which thou doest,
 unless the God was with him,
 the Jesus answered, and said to him. Verily verily
 I say to thee, except any one should have been
 born again *i e* ⁵⁵⁵ *received more than he obtains by*
natural birth, he is not able to see the kingdom
 of the God,

554. *From God.* The Literal Sense of this would be, *That Jesus previous to his coming, had been with God, and was sent by God into the world*; whereas the Sense Nicodemus intends to convey is, *That he is a teacher authorised and acknowledged by God*; hence the omission of the Article before the word *God*. See Rule 101.

555. *Of water and spirit.* The omission of the Article before the word *Spirit*, determines that the Holy Spirit cannot here be directly referred to. See my Tract on *Πνεῦμα*. Man is here described in two positions, 1st. In that which is obtained, as regards man, by means connected with the Material Substance called *Flesh*. 2nd. In that which is obtained, as regards man, by means unconnected with any Material Substance; hence the first is designated *Flesh*, and the second *Spirit*. The last consists in those things, which as regards

4. he says to him, the Nicodemus *does*. How is a man able to have been born, old being. He is not able into the womb of the mother of him a second time to have entered, and to have been born,
5. Jesus answered. Verily verily I say to thee, except any one should have been born by water and spirit ⁵⁵⁵ *i e should have by water and spirit received more than he obtains by natural birth*, he is not able to have entered into the kingdom of the God,
6. that that has been born of the flesh ⁵⁵⁵ *referred to i e that which is proper to the nature of flesh*, flesh it is *i e to flesh belongs*, and that that has been born of the spirit ⁵⁵⁵ *referred to i e that which is proper to the nature of spirit*, spirit it is *i e to spirit belongs*.

man, he by *Flesh*, or any Material means, cannot obtain, yet without which, no one can have entered the kingdom of God; such for instance. As assurance in this world of the pardon of sin—of reconciliation to God—of being His people—His sons, Heirs, even Joint Heirs with Christ.

What is here termed, *The kingdom of God*, is in the present day termed, *The Church of God*, into which Church, we are here taught, *no one except he is born of water and spirit is able to have entered*, i e of which Church no one is authorized to reckon himself. *He cannot enter*, may express this Sense, but it also expresses more, even this, *He can never enter*. Oh the thousands of pangs this Sense has, and the more,

7. Thou shouldest not have marvelled, that I said to thee, it is necessary ye to have been born again
i e ye should have received more than ye can⁵⁵⁵ obtain by natural birth,

8. the wind where it listeth, it blows, and thou⁵⁵⁶ hearest the sound of it, but thou hast not perceived.⁵⁵⁷ Whence it cometh, and whether it goeth. So every one is, that is born of the spirit *referred to, the effect is perceived but not the cause,*

9. Nicodemus answered, and said to him. How is it possible for these things to have happened *i e for such effects to have existence,*

if correct, it should have given, but the original excludes this Sense. May we thank God for it. *Is able to have entered the Kingdom of God,* clearly shews, that *the kingdom of God* is a present, and not a future blessing; otherwise it would have been, *He is not able to enter,* and this might be correctly translated, *He cannot enter;* hence here, *The Church of God,* would more truly express the Sense in the present day, than, *The kingdom of God*. To obtain an entrance into this Kingdom or Church, every one must be born of *water i e* be baptized, and that not with baptism of any kind, but with that to which more than natural effects are attached, that is, to which spiritual effects are attached, here termed simply, *spirit*, as baptism is termed, *water*. Some of the spiritual effects of this baptism, are, in the present day; An assurance of our state of alienation to God being done away; that sin can be pardoned; that we can be children of God here, and inheritors of Glory hereafter.

556. *Thou hearest.* The Literal Sense of this would imply, that whenever the Wind blew, the sound of it was heard; such not being the case, is the occasion of the *Disarrangement*. See Rule 321.

557. *Stop.* I conceive the Literal Sense of this is not true, our knowing that a Wind comes from the South, and goeth to the North,

10. Jesus answered, and said to him, thou art, the
i e a master of the Israel *referred to*, and these
 things *i e the existence of such effects*, thou un-
 derstandest not.
11. Verily verily I say to thee, that which *i e* ⁵⁵⁸*effects*
such as we have known *to exist*, we speak of,
 and which *i e effects such as* we have seen in
existence, we testify, yet ⁵⁵⁹ye receive not the tes-
 timony of us,

12. if the earthly *effects* I told you *concerning spiri-*
tual matters, and ye do not believe. How if
 I should have told you the heavenly, shall ye
 believe,
13. for no one hath ascended unto the heaven *so as for*
man to have any knowledge of such things, but
 he that from the heaven came down, the son of
 the man ⁵⁸⁷*i e him of the human race that is the son*
 that is *i e exists* in the heaven,

would make it incorrect; hence the *Major Stop* here. See Rule 322, as the Sense intended to be conveyed, has relation, not to the place from whence, but to the cause of its existence.

558. *Effects such as, &c.* The expression in these Sentences of the First Person Plural, shews that the Sense intended to be conveyed, is, of the character expressed in the Paraphrase. I say *we*, *i e* you and I, have known such things as we are speaking about, and *we*, *i e* you and I, have seen such things as we are testifying.

559. *Yet ye receive not, &c.* The Literal Sense of this would

14. and as Moses ⁵⁶⁰lifted up *i e* made apparent the
 serpent, in the wilderness, for the benefit of man
 by effects that are not natural. So it behoves
 the son of the man ⁵⁶¹*i e* him of the human race that
 is the son to have been lifted up *i e* made ap-
 parent, for the benefit of man by effects that are
 not natural,
15. in order that every one that believes on him.
⁵⁶²Should not perish, but should have life eternal.
16. For so the God loved the world, that he gave the
⁵⁶³son of him, the only begotten, in order that
 every one that believes on him. ⁵⁶³Should not
 perish, but should have life eternal.

imply, disbelief of the person delivering the evidence; whereas the Sense intended is, disbelief of the fact attested; hence the *Disarrangement*. See Rule 321.

560. *And as Moses &c.* According to the Literal Sense, the reference here would be to the act; whereas the reference is to the effect of the act; hence the *Disarrangement*. See Rule 321.

561. *So it behoves &c.* The cause of the *Disarrangement* here is the same as in Note 560. Those who consider the reference here to be to our Saviour's being lifted up on the Cross, will I think find it difficult to explain, why it is represented as an act passed, *It behoves the Son of man to have been lifted up*, instead of, *It behoves the son of man to be lifted up*; as also to explain, how a reference to that act, unknown to Nicodemus, could convince him of the truth of any proposition.

562. *Stop.* Had the Stop here been a *Minor Stop*, the Sense conveyed would have implied, that under no circumstances, a believer could perish; whereas the Sense intended to be conveyed is, that a true, sincere, and enduring believer, shall not perish; hence the *Major Stop* here. See Rule 322.

563. *He gave &c.* Not absolutely, which is the Literal Sense.

17. For the God sent not the son of him, into the world, in order that he should condemn the world, but in order that the world should have been saved by means of him,
18. he that believes on him, he is not condemned.
 But he that believes not. ⁵⁶⁴ Even now he has been condemned, because he has not believed in the name of the only begotten son of the God.
19. And this, the condemnation is, that the light, it has come into the world, and the men loved more the darkness than the light. For evil ⁵⁶⁵ the deeds of them were. ⁵⁶⁶
20. For every one that doeth evil, ⁵⁶⁷ the light hates, and he comes not to the light, in order that the deeds of him should not have been reprov'd.

He permitted him to visit man for a time; hence the *Disarrangement*. See Rule 321.

564. *Stop.* *He has been condemned*, not absolutely, as repentance removes the condemnation; hence the *Major Stop* here. See Rule 322.

565. *The deeds of them.* Literally, *The collective deeds of them collectively*; whereas the Sense intended to be conveyed is. *The collective deeds of each of them separately*; hence the *Disarrangement*. See Rule 321.

566. *Were.* See Rule 312. Literally, *the whole of their deeds*; whereas the Sense intended is, *In relation to their deeds collectively, they would be regarded evil*; hence the *Irregular Government*.

567. *Doeth evil.* Literally, *Doeth anything that is evil*; whereas the Sense intended is, *Who doeth habitually what is evil*; hence the *Disarrangement*. See Rule 321.

21. But he that doeth the truth *referred to* i e
what is truth, he comes to the light, in order
 that ⁵⁶⁸the deeds of him should have been mani-

³⁴³festes, that in God, they are, ⁵⁶⁹*the deeds* having
 been done,
2. after these things, the Jesus came, and the disci-
 ples of him, into the Judea land, and there he
 tarried with them, and was baptizing.
3. And John also was baptizing in Enon, near to
 the Salim *referred to*, for water much, it was
 there, and they were coming, and were being
 baptized.
4. For not yet it was, having been cast into the
 prison *referred to*, the John.
5. Then a question arose between the disciples of
 John, with *some* Jews, concerning purifying,
6. and they came to the John, and said to him,
 Rabbi, who was he with thee, beyond the
 Jordan, to whom thou hast borne witness, behold,

568. *The deeds of him.* Literally, *The manner in which the things done*; whereas the Sense intended to be conveyed, relates only *The nature of the acts done*; hence the *Disarrangement* here. See Rule 321.

569. *They are* as a whole, not without any exception; hence the *regular Government* here. See Rule 312.

this *man* baptizes, and all, they come to him,

27. John answered and said, a man is not able to receive any thing *for the instruction and benefit of man*, but what, having been given to him, from the heaven *it is*,

28. yourselves ye ⁵⁷⁰ *bear witness to me*, that I said, I am not, I the Christ, but that having been sent, I am, *even sent* before that *man*,

29. he that hath the *i e her that is a* bride, a bridegroom he is. But the friend of the bridegroom who has been standing and hearing of him with joy, he rejoiceth on account of the voice of the bridegroom. Now this the joy the *i e that is* mine has been fulfilled,

30. ⁵⁷¹ *it behoveth that man to increase*, and me to be decreased,

31. he from above that cometh, above all, he is, he that is of the earth, of the earth, he is, and of the earth, he speaks, he of the heaven that cometh, above all, he is,

570. *Bare witness to me.* This Literally means, *They actually did what is stated*; whereas the Sense intended to be conveyed is, *They were able to do so*; hence the *Disarrangement*. See Rule 321.

571. *It behoveth that man to increase*, not absolutely, which is the Literal Sense, but apparently, that is, in the estimation of man; hence the *Disarrangement*. See Rule 321.

2. and what he hath seen and heard, this he testifieth, and no one receiveth the testimony of him,
⁵⁷².....
3. he that received the testimony of him, he affixed
⁵⁷³.....
 his mark, that *in his estimation* the God, true, he is.
4. *I say true*, For whom the God sent, the words of the God he speaks. For not by measure, the God the *i e that is a Spirit gives any thing*,
5. the Father he loveth the son, and all things he hath given into the hands of him,
6. he that believeth on the son, he hath life eternal. And he that believeth not the son, he shall not see life, but the wrath of the God, it abideth on him.

572. *No one receiveth.* I conceive the *Disarrangement* here is ended to shew, that this is not intended to be understood Literally; solutely, *No one*, but comparatively, *No one*; hence the *Disarrangement*. See Rule 321.

573. *The testimony of him.* This Literally means, *His witness orestation to a fact*; whereas what is referred to is, *the fact or matter testified*; hence the *Disarrangement*. See Rule 321.

CHAPTER IV.

1. Now when the Lord knew, that the Pharisees
 heard, that Jesus makes⁵⁷⁴ and baptizes more
 disciples, than John,

2. though Jesus himself was not baptizing, but the
 disciples of him,
3. he left Judea, and departed again into the Galilee²⁷⁵
 referred to.
4. Now it was necessary for him to go through the
 Samaria *referred to.*
5. Then he comes to a city of the Samaria *referred*
 to, being called Sychar, near to the parcel of
 ground, which Jacob gave to Joseph the son of
 him.
6. And a well of the Jacob *referred to* was there.
 Therefore the Jesus, who had⁵¹⁸ been wearying
 by reason of the journey, was sitting on this

574. *That Jesus makes &c.* This Literally means, that Jesus personally did what is stated; whereas the Sense intended is, that more embraced his doctrine; hence the *Disarrangement*, See Rule 321.

- account on the well, time it was about six,
7. a woman comes of the Samaria to have drawn⁵⁷⁵ water, he says to her, the Jesus *does*, give me⁵⁷⁵ to have drunk.
8. For the disciples of him, they had gone away⁵⁷⁶ unto the city, in order that they should have bought food.
9. Then she says to him, the woman the *i e that* is a Samaritan *does*. How thou a Jew being, of me, askest thou to have drunk, of me being a woman, of Samaria. For Jews have no dealings with Samaritans,
10. Jesus answered, and said to her, if ye had known the gift of the God, and who it is, that sayest to thee, give me to have drunk, thou would have asked of him, and he would have given thee water living,
11. she says to him, the woman *does*, sir, not even a

575. *To have drawn*. I imagine in Greek, *To draw*, means, *a forming of the act of drawing*, but this was not the woman's object coming, her object in coming being to complete the act; hence, *to ve drawn the water*, and hence the occasion of the *Form of expression* re. See Preface.

576. *Should have bought*. Literally, *Should be purchasers*; ereas the Sense intended to be conveyed is, *Should obtain food*; nce the *Disarrangement*. See Rule 321.

577. *Askest thou*. See Rule 210.

pitcher thou hast, and the well, it is deep. Then whence hast thou the water the *i e that is* living *i e the living water*.

12. thou greater art not of *i e than* the father of us Jacob, who gave us the well, and he, of it, drank, and the sons of him, and the cattle of him,
18. Jesus answered, and said to her, every one that drinks of the water this, he shall thirst again.
14. But whosoever should have drunk of the water,⁵⁷⁵ of which I will give him, he should not have⁵⁷⁵ thirsted unto the ever, but the water which I will give him, it shall become in him, a well of water springing up into life eternal,
15. she says to him, the woman *does*, sir, give to me this the water, in order that I do not thirst, neither should come hither to draw,
16. he says to her, the Jesus *does*, go, call the husband of thee, and come hither,
17. the woman answered and said, I have not a husband, he says to her, the Jesus *does*.⁵⁷⁸ Rightly

578. *Stop*. Had what succeeds been spoken without limitation, I conceive the *Major Stop* would not have been expressed. See Rule 322.

thou said, that I have not a husband.
⁵⁷⁹

8. For thou hast had five husbands, and now whom
⁵⁷⁹

thou hast, a husband of thee is not, this thing
⁵⁷⁹
 true thou hast said,

19. she says to him, the woman *does*, sir, I perceive,
 that a prophet thou art, thou *thyself*,

0. the fathers of us, in this the mountain, they
 worshipped, and ye say, that in Jerusalem, the
 place is. Where it is necessary to worship,

1. he says to her, the Jesus *does*, woman believe
 me, that a time cometh, when neither in the
 mountain this, neither in Jerusalem, ye shall
 worship the father,

2. ye worship, what ye have not known, we worship,
 what we have known, for the salvation *promised*,
 of the Jews, it is,

3. but a time cometh, and now is, when the true
 worshippers, they shall worship the father, in
 spirit and truth. For verily the father, he
⁵⁸⁰
 searches such, those that worship him,

579. *I have not.* The occasion of the *Disarrangement* here is
 iter imagined privately, than expressed publicly. See Rule 321.

580. *He searches &c.* The Literal Sense of this implies, ex-

24. spirit the God ⁵⁸¹ *is*, and it is necessary for those
⁵⁸² that worship him in spirit and truth to worship,
 25. she says to him, the woman *does*, I have know-
 ledge, that Messiah, he cometh, he that is
 called, Christ, when he should have come, that
man shall tell us althings,
 26. he says to her, the Jesus *does*, I am ⁵⁸³ *that man*, I
 that speak to thee,
 27. and on this, the disciples of him came, and were
 wondering, that with a woman, he was talking,
 not one however said, what seekest thou, or
 why talkest though with her.
 28. Then she left the water pot of her, the woman
did, and went into the city, and says to the men.
 29. Come, behold a man, who told me, althings

amination on the part of God; whereas the Sense intended to be conveyed is, *He will require of the true worshippers, sincerity and truth*; hence the *Disarrangement*. See Rule 321.

581. *Spirit the God*. Let it be particularly noted, that the Verb, *is*, is not expressed, the omission appears to me to be equivalent to saying, *I do not state what God actually is, but in relation to the subject now being considered, He will act with man, in a manner that a spirit acts*.

582. *It is necessary*. According to the Literal Sense, *God may not be worshipped, unless in spirit and truth*, which is not true; the Sense intended to be conveyed is, *that to worship God acceptably, man must worship him in spirit and in truth*; hence the *Disarrangement*. See Rule 321,

583. *That man*. It is very clear, that this Sentence is incomplete; and it is equally clear, that what is wanting, is what I have supplied,

- whatsoever I did, whether this *man*, the Christ is,
⁵⁸⁴
 30. they went out of the city, and were coming to him.
31. And in the meanwhile, they were praying him, the disciples *were*, saying, master, eat.
32. But the ⁵⁸⁵*Jesus*, he said to them, ⁵⁸⁶*I have food to*
⁵⁷⁵ have eaten, which ye have not known of.
33. Then the disciples said to one another. No one
⁵⁷⁵ brought him to have eaten,
34. he says to them, the *Jesus does*, my meat it is, in order that I should do the will of him that sent me, and should have finished the work of
⁵⁸⁷
 him,

35. no *i e not finish* ye say, for yet four months it is, and the harvest it comes. Behold I say to

or of the same import. I consider the occasion of its omission to be this; Had it been expressed, it would have implied, an admission on the part of our Saviour, *that he would tell all things*, to which probably a variety of other foolish expectations were added at that time; hence the Omission here. See Rule 322.

584. *Then* Griesbach rejects.

585. *Jesus*. The *Government* here is *Singular*, and appears to me to require the word *Jesus* to be supplied.

586. *I have food*. The occasion of the *Disarrangement* here is to shew, that the Sense intended to be conveyed, is the Metaphorical Sense. See Rule 321.

587. *The work of him*. Literally means, *The work He God had commenced doing*; whereas the Sense intended is, *The work that I am doing for the accomplishment of God's design*; hence the *Disarrangement*. See Rule 321.

- you, lift up the eyes of you, and look on fields, for white they are to harvest now,
36. verily he that reapeth, he ⁵⁸⁸receiveth wages, and gathereth fruit, unto life eternal, in order that even he that ⁵⁸⁹soweth. In the same *event*, I should rejoice, and he that reapeth.
37. For in this *matter*, the saying, ⁵⁹⁰true is, that *often in one result* one it is, that soweth, and another that reapeth,
38. I sent you to reap, what, ye have not laboured at, others have laboured, and ye, into the labour of them, have entered.
39. And of the city that, many believed on him of the Samaritans, on account of the saying of the woman, witnessing, that he told me, althings whatsoever I did.
40. Then when they came to him, the Samaritans,

588. *He receiveth wages.* The Sense intended to be conveyed being Metaphorical, the real Sense being, *his service is accepted by God*, is the occasion of the *Disarrangement*. See Rule 321.

589. *Stop.* Had the Sense here been, that the sower and reaper were both to rejoice, leaving it doubtful whether the cause of the joy was the same or different, a *Minor Stop* would have been expressed such being the Literal Sense; but as the sameness of the cause of the joy of each, is the object of the Sentence, a *Major Stop* is expressed in order to make the object apparent. See Rule 322.

590. Griesbach marks the Article as doubtful, and as the Sense appears to me to determine it to be spurious, I omit it.

they were beseeching him to have tarried with them, and he abode there two days,

1. and more ⁵⁹¹it is by much, they believed on account of the word of him.

2. And ⁵⁹²they said to the woman, now not longer on account of the thy saying, we believe. For ourselves we have heard, and known, that this *man* is verily, the Saviour of the world, the Christ.

3. And after the two days, he departed thence, and went into the Galilee *referred to*.

4. For he Jesus testified, that a prophet, in the his own country, ⁵⁹³hath not honor.

5. Then when he came into the Galilee *referred to*, they received him, the Galileans *did*, althings they had ⁵¹⁸been seeing, which he did at Jeru-

591. *More it is by much.* According to the Literal Sense, it would *More of the Samaritans than came and besought him*; whereas the sense intended to be conveyed is, *That more of them believed on account of his sayings, than on account of what the woman had said*; see the *Disarrangement*. See Rule 321.

592. *They said to the woman.* The Literal Sense of this would imply, that what is stated, was restrictedly addressed to the woman; whereas the Sense intended is, that although what is stated was addressed to the woman, it was intended for general application; see the *Disarrangement*. See Rule 321.

593. *Hath not honor.* According to the Literal Sense, *Hath no honor*; whereas the Sense here intended is, *Hath not the measure of honor due*; hence the *Disarrangement*. See Rule 321.

saalem, at the feast. For even they went unto the feast.

46. Then he came again into the Cana of the Galilee ⁵⁹⁴*referred to*. Where he made the water wine, and a certain nobleman was, ⁵⁹⁵of whom the son, he was sick at Capernaum,

46. this *man* having heard, that Jesus he comes out of the Judea, into the Galilee *referred to*, he went unto him, and was beseeching him, in order that he should have come down, and should have healed the son of him ⁵⁹⁶*that required healing*. For he was about to die.

48. Then the Jesus said to him, if not signs and wonders ye should have seen, ye should not have believed,

49. he says to him, the nobleman *does*, Sir, come down before that *event happens*, the child of ⁵⁹⁷me to have died,
.....

594. *The Jesus*. Griesbach rejects this.

595. *Stop*. Had a *Minor Stop* been here expressed, the Literal Sense would be, *The Galilee where he made the water wine*; whereas the Sense intended is, *He came to Cana of Galilee, a place where he made the water wine, and a certain nobleman was*; hence the *Major Stop* here. See Note 24 to Rule 170.

596. *The son of him*. I should conceive the occasion of the *Disarrangement* here, must be to shew, that the nobleman had more than one son; hence the *Disarrangement*. See Rule 321.

597. *The child of me*. I conceive the occasion of the *Disarrangement* here, is the same as that stated in Note 956.

50. he says to him, the Jesus *does*, go thy way, the son of thee, he lives, and the man believed the word, which he said to him, Jesus *said*, and he was going his way.
51. And as he was going his way, the servants of him, they met him, and announced, saying, assuredly the boy of thee, he lives.
52. Then he enquired of them the hour, in which better he became, and they said to him, that yesterday's hour seven, it left him, the fever *did*.
53. So the father knew, that in that the hour *it was*, in which he said to him, the Jesus *did*, that the son of thee, he lives, and he believed, he, also the house of him, all *of it*,
54. this again, a second miracle, the Jesus *did*, having come out of the Judea *referred to*, into the Galilee *referred to*,

CHAPTER V.

1. after these things, a feast of the Jews was, and the Jesus went up to Jerusalem.
2. Now there is at the Jerusalem, on account of the sheep, a pool that is called in the Hebrew tongue Bethesda, ⁵⁹⁸having five porches,
3. in these, there was laying, a multitude great of impotent folk, blind, halt, withered, waiting the ⁵⁹⁹moving of the water.
4. For an angel, at a certain season, was descending ⁶⁰⁰into the pool, and was troubling the water. Then the first having gone in after the troubling of the water, whole he was becoming, whatever he was suffering in disease.

598. *Having five porches.* According to the Literal Sense, this would be the reason why the pool was called Bethesda; whereas the Sense intended to be conveyed is to this effect, *A pool called Bethesda, which pool had five porches*; hence the *Disarrangement*. See Rule 321.

599. *Moving the water, waiting,* Literally, not for the water to move, but for the benefit arising from that particular moving of it; hence the *Disarrangement*, See Rule 321.

600. *Was descending.* Literally, an angel at a certain season descended, would in Greek imply, in this connection, restriction to a singular particular act that had been accomplished; whereas the

5. And a certain man⁵⁹⁶ was there, thirty eight years being in the sickness,
6. the Jesus having seen this *man* lying, and having⁶⁰¹ known, that it was now a long time, he says⁶⁰² to him, desireth thou whole to have become,²¹⁰
7. he answered him, the sick man *did*, Sir, I have⁶⁰³ not a man, in order that when the water should have been troubled, he should have put me, into the pool. And on account of which come I⁶⁰⁴ *even to this, that* another, before me, steps down,
8. he says to him, the Jesus *does*, rise, take up the bed of thee, and walk,

reference here is to an act repeated; hence the expressions, *Was descending—was troubling*.

601. *The Jesus having seen.* According to the Literal Sense, it would follow, that the reason of Jesus's speaking to the man, was, that he had seen him lying, and knew that he had been ill for a long time; whereas the Sense intended to be conveyed is to this effect, *That a certain man had been ill for thirty eight years, that this man Jesus saw lying, and knew that he had been ill for a long time, and that to this man Jesus said &c*; hence the *Disarrangement*. See Rule 321.

602. *It was now a long time.* See Note above.

603. *I have not a man.* Literally, *I can command no man*; whereas the Sense intended is, *No man assists me*; hence the *Disarrangement*. See Rule 321.

604. *Come I.* The Literal Sense of this would imply, an absolute motion of the man towards the end stated, such being the Literal Sense; whereas the Sense intended to be conveyed is, that a certain position was brought or forced upon him; hence the *Disarrangement*. See Rule 321.

9. and immediately whole the man became, and he took up the bed of him, and was walking. And it was a Sabbath, on that the day *referred to*.
10. Therefore the Jews said to him that had been cured, a Sabbath it is, it is not lawful for thee to have carried the bed *as thou hast done*,
11. he answered them, he that made me whole, that ⁶⁰⁵*man* said to me *i e commanded*, take the bed of thee, and walk.
12. Then they asked him, who is the ²¹⁰man, that said to thee, take the bed of thee, and walk.
13. And he that was healed, he had not knowledge, who he is. For the Jesus he escaped *observation* by a multitude being in the place,
14. after these things, he findeth him, the Jesus *does*, in the temple, and said to him, behold, whole thou hast become. ⁶⁰⁶No more sin, in order that no worse thing ⁶⁰⁷should have befallen thee,

605. *Said to me.* In this connection, the Literal Sense would not require more, than that Jesus had spoken what is referred to, privately, to the man himself; whereas the Sense intended to be conveyed is to this effect. *He commanded that I should do it*; hence the *Disarrangement*. See Rule 321.

606. *Stop.* Literally, this would be a command to be perfect; whereas the Sense intended to be conveyed is, *not to do the things that entail temporal punishment*; hence the *Major Stop* here.

607. *Should have befallen thee.* The Literal Sense would confine

he man departed, and told the Jews, that Jesus
it is, that made him whole,

and on account of this, they were persecuting the
Jesus, the Jews ⁶⁰⁸*were*, because these things he
was doing on a Sabbath.

But the Jesus he answered them, *as regards*
what man knows, the father of me, hitherto,
worketh *althings that affect man*, now I work
these things for the father of me.

Therefore, on account of this, more, they were
seeking him, the Jews *were*, to have killed,
because not only he was breaking the sabbath,
but also he said ⁶⁰⁹*he termed* father his own, the
God, like himself, making the God.
... 610.....

Then the Jesus answered, and said to them, *why*

some temporal malady; whereas the Sense intended has
n, *To sufferings either here or hereafter*; hence the *Disarrange*.
See Rule 321.

And sought to slay him. Griesbach rejects this.

He said. I consider the occasion of the *Disarrangement* here
that our Saviour had not actually stated what is recorded, but
that is recorded, was in effect what he had stated; hence the
angement. See Rule 321.

Like himself, making the God. If the Received Translation
uses the true Sense, why is the expression of the Stop after the
himself? and why to express such a Sense, is the *Form of Greek*
different to Mat. 20-12, *Thou hast made equal to us them*.

argument here according to the Received Translation is
ar. In verse 18 we are taught equality, and in the following
we are taught of various powers given by one that is equal,
that is his equal.

are ye displeased at what I have said. Verily verily I say to you, the son is not able to do of himself anything *for man*, but what he should see the father doing ⁶¹¹ *the same*. *I say should*, For whatever things that *being, the father*, should do *for man*, these thing seven the son likewise doeth *instead of the father*.

20. For the father he loveth the son, and ⁶¹² *althings* he sheweth *to man* by him, which he himself doeth *for man*, and greater than these *things* that hath been done, he will shew by ⁶¹³ him, even works, in order that ye should marvel.
21. For as the father, he raiseth the dead, and quickens. So also the son, whom he wills, he quickens.
22. For not even the father, he judges no one, but ⁶¹³ he hath given the judgement all to the son, ⁶¹⁴
23. in order that all *men*, they should honor the son

611. *Doing*. Observe it is not here, *Do*, but, *Doing*; hence the Paraphrase, *Doing the same*.

612. *By him*. I do not understand the Received Translation, *And sheweth him althings that himself doeth, and he will shew him greater works than these*.

613. *He hath given the judgement all*. Not without limitation, but *all*, as regards his present dealings with man, that being all to which the context has relation; hence the *Disarrangement*. See Rule 321.

614. *In relation to judgement*. *The judgement of*. When God is

- in relation to judgment.* As they should honor
 the father ⁶¹⁴ *in relation to the same*, he that does
 not honor ⁶¹⁴ *the judgment* of the son, he does not
 honor ⁶¹⁴ *the judgment* of the father that sent him,
 24. Verily verily I say to you, that he that heareth ⁶¹⁵
 the saying of me *i e what I say*, and believeth
 him that sent me, he hath life everlasting, and

pleased to give an Imperative, Direct, Unqualified command, such as, *Thou shalt not take the name of the Lord thy God in vain*, man's only duty is, to yield obedience to it; but when Almighty God is pleased to give a command to man, with restrictions and limitations, then, in many cases, an exact obedience to the command, without attention to the limitation, restriction &c. would result in a violation of Almighty God's intention, in the appointment of the command; and in the Passage we are considering, shall we without doubt err, if we regard what is stated, as a command to yield honor of every description to the Son, even as we should to the Father; to ascribe to the Son, to honor of creating the power that judges, equally as we ascribe that honor to the Father; since how oft does the son himself say. *I am not able to do of myself anything.* The command is, *because God hath given all judgement to the Son, men should honor the Son, as they should honor the Father.* The reason why man is so to act, being assigned; man is only required by Almighty God, to place in the command, those points that the reason assigned, justly embraces; hence because God has given all judgement to the Son, it would not be just to state, that the honor of creating the power of judgement, should be assigned to the Son, equally as to the Father, and indeed I think it will be very difficult to shew, that man can justly be regarded as commanded more, in being taught, *That God has given all judgement to the Son, in order that all men should honor the Son, as they should honor the Father,* than, that they should receive with an equal reverence and obedience, the commands of the Son, as they should the commands of the Father; hence the Paraphrase. Almighty God might have left out the words, *In order that*, but, He has not. Almighty God might have written, *For not even the Father, he judges no one, but all judgement is the Son's. Verily verily all men should honor the Son, even as they should honor the Father,* but, He has not. Who charges God foolishly. *He that created man's mind, hath he not understanding?*

615. *He that heareth.* Not Literally, but that receiveth; hence the Disarrangement. See Rule 321.

unto condemnation, he comes not, but hath passed from the death *incurred by man*, unto the life *that is eternal*.

25. Verily verily I say to you, that the hour comes, and now is, that the dead, they shall hear the voice of the son of the God, and they that heard, they shall live.

26. *I say they shall live*. For as the Father, he hath life *to dispense*, in himself. So he gave also to the son life to have *to dispense*, in himself,

27. and he gave ⁶¹⁶ authority to him also judgment to ⁵³⁷ execute, as a son of man it is *to be executed*.

28. Marvel not at this, for an hour comes, in which all that are in the graves, they shall hear the voice of him,

29. and shall come forth, they ⁶¹⁷ that did the good *that he commends*, unto a resurrection of life. And

616. *Gave authority*. According to the Literal Sense, this would imply, that Jesus not only had authority from God to prescribe what is right and wrong, but also to enforce obedience to the same, this last he did not exercise; hence the *Disarrangement*. See Rule 321.

617. *That did the good. That did the evil*. I conceive that according to the Literal Sense, any one that had once done either the good or evil referred to, would be subject to the consequences specified; whereas the Sense intended to be conveyed is, *They that habitually live in accordance to either course*; hence the *Disarrangement*. See Rule 321.

they ⁶¹⁷that did the evil *that he condemns*, unto a

 resurrection of condemnation,

30. I am not able to do of myself anything. As I

 hear, I judge, and the judgment the *i e that is*
 mine, just it is, for I seek not the will the *i e*
⁶¹⁹*that is* mine, but the will of him that sent me,

31. if I bear witness concerning *the power of the*
⁶²⁰*particular will* of myself, the witness of me,
 true is not,

32. anothers ⁶²¹*power of will* it is, it that beareth
 witness concerning me, and I have known, that
 true, the witness is, which it witnesseth con-
 cerning me,

33. ye have sent unto John, and he has borne

The Article being expressed both before the words *good* and *evil*, mark restriction, See Rule 341, which I consider the context points out to be that expressed in the Paraphrase.

618. *I am not able.* The Literal Sense of this is. *It is impossible for me to do so*; whereas the Sense intended is. *In rightly discharging my duty I am not able to do it*; hence the *Disarrangement*. See Rule 321.

619. *Of the Father.* Griesbach rejects this.

620. *If I bear witness &c.* To explain the Received Translation is, at all events, difficult. If our Saviour was not bearing witness concerning himself, concerning whom was he bearing witness? and why was his witness not true, because it had relation to himself? In support of my Paraphrase, let it be noted, that this verse is preceded and succeeded by *Minor Stops*, thus marking its connection with the preceding and succeeding verses.

621. *It that beareth &c.* Had the Received Translation been correct, the *Minor Stop* preceding, *It that beareth*, would not have been expressed.

witness to the truth of *what is witnessed*.

34. But I, not from man, receive the witness ⁶²³ *that*
⁶¹⁰ *proves the truth of what is witnessed*, but these
 things I say, in order that ye should have been
 saved,

35. that *man* was, the light that is burned yet shines.
 And ye thought fit to have rejoiced for a season,
 in the light of him.

36. But I have the witness *that proves the truth of*
what it witnessed, greater than the John's. For
 the works which he gave to me, the father *did*,
 in order that I should have finished them,
 they the works which I do, they ⁶²³ bear witness
⁶²⁴ concerning me, that the father has sent me,

622. *But I not from man receive.* The Received Translation, *But I receive not testimony from man*, does not well accord with Verse 36, *I have greater witness than that of John*. The occasion of this error, being *inattention* to the expression of the Article before the word Translated, *Testimony*, in Verse 34, which is the justification for my Paraphrase; in accordance to which, what is here asserted, is in harmony with what is stated in Verse 36. Literally, *But not from man I receive witness*, means, *Man does not attest that which witnesses to me*; whereas the Sense intended to be conveyed is, *That which witnesseth to me, is not dependent on the attestation of man*; hence the *Disarrangement*. See Rule 321.

623. *They bare witness.* See Rule 321. Every work which our Saviour did, was not productive of the result stated, but the whole of them conjointly were; hence the *Irregular Government* used.

624. *Has sent me.* The works do not Literally prove that he was sent, but they do prove, that he had the Almighty's approbation and sanction; hence the *Disarrangement*, See Rule 321.

37. and he that sent me, father himself has borne witness concerning me, ye have neither heard *i e* ⁶²⁵ *regarded the voice declarations* of him at any ⁶²⁵ time, nor have beheld *with attention the external appearance i e visible demonstrations by miracles* of him.
38. and ye have not the word of him abiding in you, ⁶²⁵ for whom he sent, that *man it is* in this *claim*, ye do not believe,
39. search the scriptures, for ye think by them life eternal to have, and those are, which bear witness concerning me,

625. *Ye have neither heard, nor seen, and have not the Word &c.* To support the Received Translation of these passages, it is necessary to assign a cause for each of the three *Disarrangements*, as well as for the Omission of the Article before the words, *Voice* and *External appearance*, not forgetting that the Article is expressed before, *The word of him*, all of which circumstances are necessary, for the due conveyance of the Sense expressed in my Paraphrase. The Article should be omitted before the word *Voice*, to shew that the immediate speaking of the Almighty is not here referred to, and the passage should be *Disarranged*, to shew that the reference is not to Literal hearing, but to attentive and receptive hearing; hence the *Disarrangement*. See Rule 321. For the same reason as above, the Article should be omitted before, *External appearance*, and the *Arrangement* should be *Irregular*; hence the *Disarrangement*. See Rule 321. But in the third clause, *The word of him*, having relation to the actual word or command of God, the Article should not be, and is not, *Omitted*, but the *Arrangement* should be *Irregular*, as otherwise the Literal Sense would be shewn to be intended to be conveyed, which is, that they did not possess the word of God abiding with them; whereas the Sense intended is, *That though possessing it, their rejection of it, deprived them of the advantages of it*; hence the *Disarrangement*. See Rule 321.

40. yet ye do not desire to have come to me, in
 order that ye should have life,⁶²⁶
⁶²⁷
41. *I say ye should have, for I receive not glory from*
man's acceptance or rejection of me,
⁶²⁸
42. verily I have known you, that ye have not the
 love of the God : e *God's love* among you,
⁶²⁹
43. I have come in the name of the father of me, and
 ye receive not me, if another should come in
 the name the : e *that is* his own, ye will
 receive that *man*.
⁶³⁰
44. How are ye able to have believed, receiving
 glory from one another, yet ye seek not the
⁶³¹

626. *Should have life.* The mere act of coming to our Saviour, does not secure life, which in accordance to the Literal Sense, it ought to do; hence the *Disarrangement*. See Rule 321, the Sense intended to be conveyed being, in order that by conformity to my teaching, ye should have life.

627. *I receive not.* The Literal Sense here is, *I reject glory from man*, the Sense intended to be conveyed is that expressed in the Paraphrase; hence the *Disarrangement*. See Rule 321.

628. *Ye have not the love of the God.* Literally, *no instance of God's love*; whereas the Sense intended to be conveyed is, *ye have not the especial love that the God has for his peculiar people or church*; hence the *Disarrangement*. See Rule 321.

629. *Ye will receive that man.* Literally, *personally*; whereas the Sense intended to be conveyed, has relation to the instruction he conveys; hence the *Disarrangement*. See Rule 321.

630. *Receiving glory.* Literally, *receiving in any manner*, and so in some cases not blameably; whereas the Sense here intended, is to be confined to, *Receiving it as of a superior description to any other*; hence the *Disarrangement*. See Rule 321.

⁶³¹
glory that is from the only God.

45. Ye do not think, that I will accuse you, to the father, it is, that accuseth you, Moses, in whom ye have trusted.

46. For if ye were believing Moses, ye would have believed me. For concerning me, that *man* wrote.

47. But if ye believe ⁶³² not the writings of *i e con-*
⁶³³cerning that event *i e concerning me*. How
⁶³⁴shall ye believe the my words, asserting that
they relate to me,

631. *Ye seek not.* Literally, *Ye in no way seek it*; whereas the Sense intended to be conveyed is, *ye do not seek it more than any other glory*; hence the *Disarrangement*. See Rule 321. I grieve to read the Translation, *That cometh from God only*.

632. *Ye believe not.* Literally, *in no way*; whereas the Sense intended to be conveyed is to be restricted to. *Believe those writings to have relation to me*; hence the *Disarrangement*. See Rule 321.

633. *Of that event.* Literally I conceive here, *Of that man*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

634. *Shall ye believe.* Literally, *anything that I state*; whereas the Sense intended to be conveyed is, *believe my assertion that these words do relate to me*; hence the *Disarrangement*. See Rule 321.

CHAPTER VI.

1. after these these things, the Jesus went over the sea of the Galilee of the Tiberias *referred to*,
2. and it was following him, a great multitude ⁶³⁵ *was*, because they were seeing the miracles, which which he was doing on them that were diseased.
3. And he went up into the mountain *that stands there*, the Jesus *did*, and there he was sitting with the disciples of him.
4. And the passover the feast of the Jews was near.
5. Then the Jesus having ⁶³⁶ lifted up the eyes, and having seen, that a great company, it comes to him, he says to the Philip *referred to*.
Whence shall we buy bread, in order that those ⁶³⁷ should have eaten.
.....

635. *avrov* Griesbach rejects.

636. *Jesus having lifted &c.* Had the *Arrangement* been *Regular*, I think in Greek it would have implied, not that Jesus raised his own eyes, but that he raised the eyes of some other person; hence the *Disarrangement*. See Rule 321.

637. *These should have eaten.* According to the *Literal Sense*, the Pronoun, *These*, would have relation to the disciples, verse 3; hence the *Disarrangement*. See Rule 321.

6. Now this he said, proving him. For he himself had knowledge, what he was about to do,
7. he answered him. Philip *did*, bread of two
⁶³⁸ hundred pence, it is not sufficient to them, in
 order that each of them a little some *i e* quantity
 should have taken,
8. he says to him, one, of the disciples of him *did*,
 Andrew, the brother of Simon Peter,
9. a lad is in this place, which has five loaves
 barley, and [two small fishes, but these, what is
 it among so many.
10. And the Jesus said, make the men to have sat
³⁷⁵ down. Now grass much was in the place.
 Then the men sat down, ⁶³⁹ nearly the number,
 five thousand.
11. And he took the loaves, the Jesus *did*, and
 having given thanks, he distributed to the dis-
⁶⁴⁰ ciples. And the disciples distributed to them

638. *Bread of two hundred pence.* Not made of pence, which is the Literal Sense, but worth two hundred pence; hence the *Disarrangement*. See Rule 321.

639 *Nearly the number.* I think it probable that the *Disarrangement* here shews, that the number was not actually counted, had it been, probably the *Regular Arrangement* would have been employed; hence the *Disarrangement*. See Rule 321.

640. *Stop.* Had the Stop here been a *Minor Stop*, I conceive it

that sit down.⁶⁴¹ Likewise also of the fishes, as much as they were desiring.

12. And when they were filled, he says to the disciples of him, gather up that that remained, fragments, in order that not anything should have destruction.
13. Therefore they gathered together and filled twelve baskets of fragments of the five loaves of the barley⁶⁴² *specified*, which remained to them that had eaten.⁶¹⁸
14. Then the men having seen, what miracle the the Jesus did, they said, surely this *man* is truly, the prophet that comes into the world.

would have implied, that the entire division of the bread into pieces, was done, personally, by our Saviour, such being the *Literal Sense*; whereas I think it probable, that the Sense intended to be conveyed is, that our Saviour having blessed the loaves and broken them, delivered them to the disciples, who separated them into pieces, and distributed them to the multitude; hence the *Major Stop* here. See Rule 322.

641. *Stop.* Had the *Stop* here been a *Minor Stop*, I conceive it would have implied, that the whole distribution of the fishes was performed, exclusively, by the disciples, such in that case being the *Literal Sense*; whereas in consequence of the *Major Stop*, I conceive it is implied, that the distribution of the fish was performed in the same manner as that of the loaves, our Saviour first gave thanks, and distributed them to the disciples, and the disciples distributed to the multitude; hence the *Major Stop* here. See Rule 322.

642. *The five loaves of the Barley.* In Greek, I imagine, the *five loaves of Barley*, would mean, *Any five loave of Barley*; whereas the *five loaves of the Barley*, means, the *five loaves of Barley that had been previously specified*; hence the expression of the Article.

5. Then Jesus having perceived, that they were about to take and to force him, in order that they should have made him a king, he departed again into the mountain *that stands there see v. 3*, himself alone.
6. And as evening, it came, the disciples of him went down to the sea,
7. and having entered into the ship *that brought them v 1*, they were going over the sea towards Capernaum, and darkness now had come, and he had not come to them, the Jesus *had not*.
18. And the sea by wind great blowing, it was rising.
19. And having been rowing about furlongs twenty five or thirty, they see the Jesus walking on the sea, and near the ship *in which they were*, coming *towards it*, and they were afraid.
20. And the ⁵⁸⁵Jesus says to them, I exist, be not afraid.
1. Then they were desiring to have received him into the ship *in which they were*, and immediately the ship was at the land, unto which they were going the next day,
2. the people that had stood on the other side

of the sea, having beheld, that boat none, there
 was not there, except one,⁶⁴³ and that he went not
 with the disciples of him, the Jesus *went not*,
 into the ship, but alone the disciples of him,
 they went.

23. Howbeit ships came from Tiberias, near the
 place.⁶⁴⁵ Where they eat the bread after having
 given thanks of the Lord.

24. And when the people saw, that Jesus he
 was not there, neither the disciples of him,
 they entered into the ships *that brought them*,

 and came unto Capernaum, seeking the Jesus,

25. and having found him, on the other side of the
 sea, they said to him,⁶⁴⁷ Rabbi. Whence hither
 hast thou came,

643. *Whereunto the disciples were entered.* Griesbach rejects this.

644. *Ships came,* According to Griesbach, some M.S.S. read *ηλθον*, and although he does not prefer this reading, I adopt it, as the *Government* and Context appear to me absolutely to require it.

645. *Stop.* Had a *Minor Stop* been here expressed, the Literal Sense of what follows would imply that the place specified, was pointed out by that description stated; whereas what was pointed out, was not the place, but the act that had been performed; hence the *Major Stop*, here. See Rule 322.

646. *They entered.* Had the *Arrangement* been *Regular*, I conceive it would have implied, that the Pronoun, *They*, had relation to, *the Disciples*, whereas it has relation to, *the people*; hence the *Disarrangement*. See Rule 321. Also, Griesbach rejects this.

647. *Stop.* Had a *Minor Stop* been here expressed, I conceive the Literal Sense conveyed would have been, *From what place hast thou come*, whereas the Sense intended to be conveyed is, *By what*

6. he answered them, the Jesus *did*, and said.
 Verily verily I say to you, ye seek me, not
 because ye saw miracles, but because ye eat of
 the loaves, and were filled,
7. labour not for the meat that is perished, but
labour for the meat that endureth unto life
 eternal, which *life* the son of the man *i e him*
⁵³⁷
of the human race that is the son shall give
⁶⁴⁸ you. *I say the son.* For the father, the God ⁶⁴⁹
⁶⁴⁸ sealed this man.
⁶⁴⁹
8. Then they said to him, what should we do,
 in order that we should work the works of the
 God *that endure unto life eternal*,
9. the Jesus answered, and said to them, this
that I have told you, the work of the God *that*
endures unto life eternal is alone, in order that
 ye should have believed, on whom that ⁶⁵⁰ *being*
 sent.

ans hast thou come; hence the *Major Stop* here. See Rule 322.

648. *Shall give you.* Literally, *shall compel you to accept*, whereas the Sense intended to be conveyed is, *Shall give to such as obtain it; hence the Disarrangement.* See Rule 321.

649. *The God sealed this.* Not this life or bread, otherwise the pronoun would have been expressed in the Feminine Gender, and the arrangement would have been *Regular*, such being the Literal Sense. The *Disarrangement* I conceive points out the Sense to be that expressed in the Paraphrase. See Rule 321.

650. *That being sent.* Had the *Arrangement* been *Regular*, the

30. Then they said to him. Then what ²¹⁰doest thou,
a miracle, in order that we should have seen
and believed thee, what *change* dost thou effect,
31. the fathers of us, they eat ⁶⁵¹the manna in the
wilderness. As it is, having been written, he
⁶⁵²gave bread from the heaven to them to have
eaten.
32. Then he said to them, the Jesus *did*. Verily
verily I say to you, Moses he has not given
⁶⁵³to you the bread, from the heaven *that ensures*
to man life eternal, but the father of me, he
⁶⁵³gives to you the bread, from the heaven *that*
ensures to man life eternal, the true bread.
33. *I say the true bread*. For the bread of the God
that ensures to man life eternal he is, that comes

Pronoun, *That being*, would have had relation to the person described by, *in whom*, thus, *that man sent*; hence the *Disarrangement*. See Rule 321.

651. *They eat the manna*. Literally, *Those of whom they were immediately born, did what is stated*; whereas it was some of their forefathers that did so; hence the *Disarrangement*. See Rule 321.

652. *He gave them bread from the heaven*. The *Disarrangement* here is intended to shew, that this is to be understood Metaphorically. *He gave them bread by supernatural means*; hence the *Disarrangement*. See Rule 321.

653. *The bread*. Observe the Article is expressed, it is not, *Bread from the heaven*, but *the bread from the heaven*; hence the Paraphrase.

down from the heaven, and that ⁶⁵⁴ gives life
to the world.

4. Then they said to him, Lord evermore give us the bread this.
5. And he said to them, the Jesus *did*, I, the bread of the life *referred to i e life eternal* am, he that comes to me, he should not have hungered, and he that believes on me, he should not have thirsted evermore,
6. but I said to you, that even ye have seen me, and do not believe,
7. ⁶⁵⁵every thing which he appoints me to *suffer from man*, the father *does*, to me, it shall happen, yet I should in no wise have cast out ⁶⁵⁶him *from life eternal* that cometh to me,
8. *I say in no wise*, for I have come down from the heaven, not in order that I should do the

354. *Gives life.* Literally, *creates life in man*; whereas the Sense *Makes man sensible that he shall have life for ever in Glory*; hence *Disarrangement.* See Rule 321.

355. *Everything.* This is Neuter, it cannot mean, *All men*, as the received Translation has it.

356. *I should in no wise &c.* The Literal Sense of this would imply, unqualified reception of every one that comes to Jesus; whereas the Sense intended is, *that no one truly coming, will on account of previous opposition, be rejected by him*; hence the *Disarrangement.* See Rule 321.

will the *i e* that is mine, but the will of him that sent me.

39. And this acceptance of every one that comes to me to life eternal is the will of him that sent ⁶⁵⁷ me, in order that every thing which he hath ⁶⁵⁵ appointed me to suffer from ⁶⁵⁸ man. I should not have lost of it by the punishment of the offenders, ⁶⁵⁹ but shall raise up again it, at the last day.
40. And this acceptance of every one that comes to me to life eternal is the will of him that sent me, in order that every one that seeth the son, and that believeth on him, he should have life eternal, and I shall raise up him, I shall, at the last day.
41. Then the Jews were murmuring concerning him, because he said, I, the bread am, that came down from the heaven.
42. and they said, not this bread, Jesus the son of

657. *Father.* Griesbach rejects this.

658. *I should not have lost.* Literally, *I should continue to suffer from it*; whereas the Sense intended to be conveyed is, *I should not effect the result by punishment*; hence the *Major Stop* here. See Rule 322.

659. *It.* This is Neuter, and requires not merely to be so Translated, but to convey such a Sense; whereas in the Received Translation, it conveys a Masculine Sense.

Joseph is, of whom we have known the father
and the mother. And how says ³¹⁰this man,
that from the heaven, I have come,

- ⁶⁶⁰3. the Jesus answered, and said to them. Murmur
not among yourselves,
4. no one is able to have come to me *as the Messiah*
on any just grounds, except the father that sent
me, he should have drawn him *by revealing to*
him the miraculous power I have, and *except*
in all cases I shall raise up him at the last day,
5. it is, having been written in the prophets, and
⁶⁶¹every one taught of God shall be, ⁶⁶²every one
that heard *the revelations* of the father, and

360. *The Jesus answered.* Griesbach rejects *ovv*. This ought
be particularly noted, that the Jews are not perplexed as to the
possibility of possessing and eating the bread referred to, which since
invention of the doctrine of Transubstantiation, is the great
difficulty here; but they are perplexed, how one whose father and
whom they knew, could claim, *to come down from heaven*. I say
this should be particularly noted, since it explains what the 44th verse
was designed to establish, and will I hope tend to restrain some of the
erroneous doctrines, that that verse has been employed to establish.
What proof can man's inability to come to Christ, unless he be
permitted thereto by Almighty God, be to man, that Christ came down
from heaven?

361. *Taught of God.* Griesbach rejects the Article. I conceive
if it been expressed, it would have implied, that each man was
mediately taught of God; whereas the reference is to the source
from whence the instruction comes, it comes not by what is com-
monly called Natural means, but by Revelation; hence the omission
of the Article. See Rule 343.

662. Griesbach rejects *ovv*.

learned *the truths they conveyed*, he comes to me,

46. not that any one hath seen the father ⁶⁶³ *in this teaching*, except he that is of the God, this man hath seen the father.

47. Verily verily I say to you, he that believeth on me, he hath life eternal,

48 I, the bread of the life ⁶⁶⁴ *referred to i e life eternal* am,

49. the fathers of us, they eat the manna, in the wilderness, and they died ⁶⁶⁵ *which terminated all that was promised to them*,

50. this, the bread is, that from the heaven comes down, in order that every one, of it, should

663. *Not that any one hath seen the Father.* I doubt not that this passage has perplexed many as well as myself, but had the Sense commonly supposed to be expressed, been that which it was intended to convey, the *Arrangement* would have been *Regular*, such being the Literal Sense of the words; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

664. *The bread of the life.* Let it be noted, that the Article is expressed before the word *Life*, it is not, *The bread of life*, but, *The bread of the life referred to*, that is, to which the context has reference.

665. *And they died.* I leave it for any one that feels disposed to shew, what description of death it is, to which all who eat the manna of Moses are subjected, that those who eat the bread of Christ are delivered from. But if we consider the passage as having relation, not to the description of death, but to man's knowledge relative to the effect of death on him, then all is clear, and what is stated to be the effect of each Dispensation, is that which our own observation sanctions; hence the Paraphrase.

have eaten, and should not have died, ⁶⁶⁵ *but only changed their state, seeing that an assurance of life eternal is theirs.*

I, the bread am, that maintains life, that ⁶⁶⁶ from the heaven comes down, if any one should have eaten of this the bread *referred to*, he shall live unto the ever. And yet the bread, which ⁶⁶⁷ I will give, the flesh *is the human existence* of

666. *Should have eaten.* This is a very awkward expression for the advocates of the doctrine of Transubstantiation, for, by it, ouraviour clearly admits, that at the time he was speaking, that to which he had reference, might, by some have been performed, which is destruction to his having, here, any reference to Transubstantiation; the advocates of which doctrine will find, that for their purpose, it should have been, *If any one shall eat of this bread.* Those who argue that the exact form of words used, are not material, would do well to pause, and see whether they can derive equal comfort, by reversing his proposition. *If any one shall eat of this bread, he should have lived unto the ever.*

667. *The flesh of me.* Many will expect to find this passage *Irregularly Arranged*, but the Metaphor does not so much consist, in respect of the actual *Flesh* being the bread, as in respect of the mode in which that bread is to be eaten. For the securing of life, man is to eat the bread, *ie believe the truth*, that Christ came down from heaven, took actual *Flesh*, and gave that actual *Flesh* to death, for the assurance to man of life hereafter, and of man's reconciliation to God. *Disarrangement* here would only cast a doubt, as to the passage having reference to actual flesh, which would be erroneous; for we should not be justified in considering, had the *Arrangement* been *Irregular*, that the occasion of the *Disarrangement* had relation, not to the flesh being other than actual flesh, but to the manner in which that flesh was to be eaten; hence the *Arrangement* here should be *Regular*, and the Article should be expressed, since the clause which precedes, which relates particularly to the mode of eating, See Note 666, removes all misconception on this head.

me ⁶⁶⁸ *alone* it is, which I will give for *the assurance*
of the life of the world.

52. Therefore they were striving among themselves,
 the Jews *were*, saying. How able ²¹⁰ is this *man*
 to us to have given the flesh ⁶⁶⁹ *i e the human*
existence to have eaten.

53. Then he said to them, the Jesus *did*. Verily
 verily I say to you, except ye should have eaten
 the flesh ⁶⁶⁹ *i e the human existence* of the son of
 the man ⁵³⁷ *i e of him of the human race that is the*
son, and should have drunk the blood ⁶⁷⁰ *i e the*
death of him, ye have not ⁶⁷¹ *an assurance* of life,

 in yourselves,

668. *For the life of the world.* Literally, this would be, *in exchange for men's lives*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

669. *The Flesh.* The Jews were not striving, how Jesus was able to have given to them, *flesh of any kind*, to eat, otherwise the Article would not have been expressed; neither were they striving, how he was able to have given to them, *his own Flesh*, to have eaten, because the Pronoun is not expressed; it therefore follows, that they understood, *Flesh*, here to mean, something which the Context points out to be its Sense, which is as I conceive, *human existence*, and their striving, was as to what is meant, by eating *human existence*.

670. *The blood of him.* I consider the occasion of the *Disarrangement* here, to be intended to preclude the doctrine of Transubstantiation. See Rule 321. I therefore leave it to those who believe in that doctrine, to assign another reason for the *Disarrangement* here, and in the following verses. Should it be enquired, why the preceding Sentence relative to the eating *the Flesh*, is not *Disarranged*; I answer, that the *Disarrangement* of that Sentence, after what had

- he that eateth the flesh of me, and that drinketh
the blood of me, he hath *an assurance of life*
eternal, and I will raise up him at the last day.
- For the flesh of me indeed, meat is, and the
blood of me indeed, drink is,
- he that eateth the flesh of me, and drinketh
the blood of me, in me, he remains fixed *as to*
obtaining life eternal, and I remain fixed in him
as to his obtaining it.
- I say in me he remains fixed. As he sent me for
this end, he that maintains life, father, and I

needed it; would not be correct; the Metaphorical Sense, being
rly the Sense conveyed as it stands; but not so, the Clause,
uld have drunk the blood of him, which being an additional fact,
ht have a Literal or a Metaphorical Sense; which, the *Arrange-*
t can alone determine; hence the *Disarrangement*. See Rule

71. *Ye have not life, in yourselves.* Let this be particularly noted,
not here said, *that unless we eat the flesh, and drink the blood, we*
l not have life hereafter; but what is said is, *That unless we do so,*
ave not life, i e no assurance of its continuance, *in ourselves* i e
essed by ourselves now.

72. *The flesh of me &c.* The *Arrangement* being *Regular* here,
not affix to the expressions, *The Flesh of me—The Blood of me*, a
ral Sense, seeing it is preceded by the Conjunction, *For*, which
ctly connects it with what precedes, where these expressions are
vn to have, to an extent, a Metaphorical Sense; Metaphorical as
rds their being partaken of by man, but Literal as regards that
h is to be partaken of. *The Flesh* and *The Blood*, are Literal.
eating and *The drinking*, are Metaphorical; hence here, as the
ity of the thing partaken of, is that which is sought to be estab-
ed, the *Arrangement* is *Regular*, as the Sense of the passage has
ct relation only to that particular. In one point of view, the
aphorical Sense relates both to the eating, and thing eat, in another,

- maintain life by means of the father, so he that eateth me, even that ~~man~~ shall live by means of me,
58. this the bread is, that from the heaven comes down, not as the fathers of us eat, ⁶⁷³ and died *without any promise of farther existence*, he that eateth this the bread *referred to*, he shall live unto the ever,
59. these things he said in a synagogue, teaching in Capernaum.
60. Then many having heard, of the disciples of him, ²¹⁰ they said, hard is this the saying, who is able of him to hear *any such things*.
61. Then the Jesus who had been knowing ⁵¹⁸ in ⁶⁷⁴ himself, that they murmured concerning this,

it may be considered as applying to the eating alone, and this is what, in my opinion, this verse is designed to teach, Christians are to be nourished, not by the Metaphorical, but *by the indeed Flesh of Christ*, that is, by all that attaches to his dwelling here on earth; and Christians too are to be nourished, *by the indeed Blood of Christ*, that is, by all that attaches to his death; hence we see, to give this reality to the *Flesh and Blood* in this verse, the *Arrangement* should have been *Regular*.

673. *The manna*. Griesbach rejects this.

674. *Then the Jesus who &c.* The Literal Sense would imply, the specification of the existence of some particular not common to our Saviour; whereas the Sense intended to be conveyed, is merely to remind the reader that this power was possessed by our Saviour; hence the *Disarrangement*. See Rule 321.

- the disciples of him *did*, he said to them, this thing ⁶⁷⁵offends you.
2. But if ye should have seen the son of the man ⁵³⁷*i e him of the human race that is the son* ⁶⁷⁶ascending. Where he was the first,
3. the spirit of *everything whether man or saying* it is that quickens, the flesh of *everything whether eat or drank* it does not profit anything, the words which I speak to you, spirit ⁶⁷⁷they are ⁶⁷⁷*in respect of sense*, and ⁶⁷⁷life they are ⁶⁷⁷*in respect of effect*,
4. but there are of you, some, that do not believe. For he had knowledge from beginning, the Jesus *had*, who they are, that do not believe, and who he is, that shall betray him,
5. and he said, on account of the *unbelief*, I have said to you, that no one is able to have come to

575. *This Thing offends you.* According to the Literal Sense, it would convey, the expression of an opinion; whereas it is intended to convey, an enquiry; hence the *Disarrangement*. See Rule

576. *Stop.* The Literal Sense here would be, *Ascending in the ce in which he was before*; whereas the Sense intended to be conveyed is, *Ascending from the place where he now is, to the place where was before*; hence the *Major Stop* here. See Rule 322.

577. *Spirit they are—Life they are.* Had this been invariably mode of our Saviour's teaching, this *Form of Government* would have been employed.

CHAPTER VII.

1. and the Jesus walks after these things, in the Galilee. For he was not desiring in the Jewry to walk, because they were seeking him, the Jews *were*, to have killed.
2. Now it was near, the feast of the Jews, the tabernacles.
3. Then they said to him, the brethren of him *did*, depart hence, and go into the Judea *referred to*, in order that also the disciples of thee, the works of thee should have seen, which thou doest.
4. For no one, in secret, anything doeth, and he⁶⁸² himself seeketh in public knowledge to be, if these things thou doest, shew thyself to the world.
5. For neither the brethren of him, they were believing in him.

682. *avros*. This word is here regarded as an Adjective, in the Sense of *himself*, and unless holding the place it does in the *Arrangement*, it must have been translated, *He*.

6. Then he says to them, the Jesus *does*, the time the *i e that is* mine not yet is come. But the time the *i e that is* yours always is ready,
7. the world is not able to hate you. But it ⁶⁸³hates me, because I testify concerning it, that the ³⁸³works of it, evil they are,
8. ye, set forth to the feast this, I do ⁶⁸⁴not set forth to the feast this, for the time the *i e that is* mine not yet has been full,
9. ⁶⁸⁵these things having said to them, he abode in the Galilee *referred to*.
10. But when the brethren of him went, then also he went to the feast, not openly, but as in secret.
11. Then the Jews, they were seeking him, at the feast, and said. ²¹⁰Where is that *man*,
12. and murmuring much, concerning him, it was among the ⁶⁸⁵people. For the *people* they said, that good he is, others said, nay, but he deceiveth the people,

183. *Hates me.* I conceive the cause of the *Disarrangement* here to shew, that the Sense intended to be conveyed is not, *the world es me personally*, which is the Literal Sense; but, *The world hates at I teach*; hence the *Disarrangement*. See Rule 321.

184. *Not.* Thus Griesbach.

185. Δε. Griesbach rejects this.

13. no one, yet indeed openly, was speaking concerning him, on account of the fear of the Jews.⁶⁸⁶
14. Now already the feast being in the midst, the Jesus went up into the temple, and was teaching,
15. and the Jews were marvelling, saying. How has this *man* letters understood. Who has not been learning,
16. he answered to them, the Jesus *did*, and said, the my doctrine, mine is not, but it is the doctrine of him that sent me,
17. if any one should desire the will of him to do, he shall know concerning the doctrine. Whether of the God, it is, or I, of myself, speak,
18. he that of himself speaks, he seeks the glory the *i e that is his own*. But he that seeks the glory of him that sent him, this *man* true is, and falsehood, in him, is not,

686. *The fear of the Jews.* I consider the Sense of this to be, *the Jews did not openly speak concerning him, on account of the fear they had for something*, perhaps the Romans, I judge this, because the *Arrangement* is *Regular*, and the Article is expressed before each word, which points out that the *Literal Sense* is intended to be conveyed. See Rules 320 & 340.

687. *He seeks the glory &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that the object of his teaching was directed to accomplish the end specified; whereas the Sense intended to be conveyed is, that the effect of his teaching would accomplish that end; hence the *Disarrangement*. See Rule 321.

1. not Moses ⁶⁸⁸ *but he that sent me* has given to you

 the law, and not one, of you *that condemn me*,
 keepeth the law ⁶⁸⁹ *in so doing*, why go ye about

 me to have killed *who seek in all things the will*

of him that sent me,
2. the people answered, and said, a devil thou hast,

 who goeth about thee to have killed,

3. the Jesus answered, and said to them, one work

 I did, and all, ye marvel on account of this

work,
4. Moses he has given you the circumcision you

688. *Not Moses has given.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *that Moses was not the man that promulgated the law*, such being the *Literal Sense*; whereas the sense intended to be conveyed is, *that the institution and authority of the law, was not by Moses*; hence the *Disarrangement*. See Rule 1 and the Paraphrase.

If a Negative can be expressed in Greek, it is clearly expressed there, yet our Translators have converted it into an Affirmation, by which a Sense is obtained, in relation to the context, which if they understand, I admit it is more than I am able to do, and which in my opinion does not convey, the Sense that Almighty God designed by this passage to express.

689. *Go ye about me to have killed.* Had the *Arrangement* been *regular*, I conceive the Sense conveyed would have implied, that the Jews were seeking, with their own hands, to take away his life; whereas the Sense intended to be conveyed is, they were seeking to do it, by bringing accusations against him before the magistrates, the effect of which, was to deprive him of life; hence the *Disarrangement*. See Rule 321.

690. *On account of this work.* What induced our Translators to use this in the next verse, I cannot imagine; it certainly does not appear to me to add to the Sense, as by means of it, I do not see, how it is possible to connect this passage with the context.

- observe*, not that of the Moses, it is, but of the fathers, and on a sabbath, ye circumcise a man,
23. if a man receives ⁶⁹¹circumcision on a sabbath,
 in order that the law of Moses should not
 have been broken, ⁶⁹¹condemn ye me, because I
 made all *i e every part* of a man whole on a
 sabbath.
24. Judge not according to appearance, but according
to the just judgment, judge.
25. Then some said, of the of Jerusalem, not this
man is i e this man cannot be, whom they seek
 to have killed,
26. for behold, he ⁶⁹³speaks boldly, and they say
⁶⁹³nothing to him. Not when indeed the rulers
 knew, ⁶⁹⁴that this *man*, the Christ exists *i e claims to be*,

691. *A man receives circumcision.* The Literal Sense of this would imply, a mere performance of the act; whereas the Sense intended to be conveyed is, a proper performance of it *i e a performance of it, that is accepted of God*; hence the *Disarrangement*. See Rule 321.

692. *Because I made.* If the Sense here intended to be conveyed is, *Because by means of me, the whole man was made*, the *Arrangement* should have been *Irregular*, such not being the Literal Sense of the words. See Rule 321.

693. *He speaks boldly—They say nothing.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *He delivers what he says in a bold manner, and they say nothing about it*, such being the Literal Sense; whereas the Sense intended to be conveyed is, *He lays claim to great things, and they do not use their power to restrain his pretensions*; hence this *Disarrangement*. See Rule 321.

694. *αληθως.* This Griesbach rejects, and, *Not when*, our Tran-

27. but we have ⁶⁹⁵known this ⁶⁹⁶man. Whence he is.

 Yet the Christ when he should come, no one
⁶⁹⁶knoweth. Whence he is.
28. Then he was crying in the temple, teaching,
 the Jesus *was*, and saying, verily ye have known
⁶⁹⁵me, and ye have known: ⁶⁹⁶Whence I am, and of

 myself, I have not come, for true is, he that
 sent me *in the performance of all that is necessary*
for man, whom ye have not known,
29. ⁶⁹⁷I have known him, for from him, I am, verily
⁶⁹⁸that *Being* sent on this mission me.

lators reject, or at least do not express in the Translation, which certainly is one way of treating the difficulties of a troublesome passage. I suppose the Verb that I translate, *knew*, was what puzzled them, but if we look at the Context, it cannot reasonably be supposed, that he whom they sought to kill, and whom it was thought strange that they did not restrain from speaking boldly, even when they knew, what? certainly not that he was deserving of credit, but that he claimed, and was regarded by many, to be *the Christ*.

695. *We have known.* The Literal Sense of this is, *we have personal knowledge*; whereas the Sense intended to be conveyed is, *we possess accounts concerning this man*; hence the *Disarrangement*. See Rule 321.

696. *Stop.* Had a *Minor Stop* been expressed, the Sense conveyed would have been. *From what place he came*, such being the Literal Sense; whereas I consider the Sense intended to be conveyed is, *Who were his parents &c.*; hence the *Disarrangement*. See Rule 322.

627. *δε.* Griesbach rejects this.

698. *He sent on this mission me.* Had the *Arrangement* been *Regular*, it would have implied, that his being sent by God, was an additional proof, that he personally knew God, (which is not the case,) such being the Literal Sense; whereas it is advanced as a proof, that in claiming to be the Christ, he acted by divine command, having been

30. Then they were seeking him to have taken, but no one laid on him the hand, because not yet the hour of him had come.
31. And many, of the people, believed on him, and said, that the Christ when he should have come, what greater miracles than these will he do, which this *man* did,
32. the Pharisees heard of the people murmuring concerning him these things, and the Pharisees and the Chief Priests sent officers, in order that they should have taken him.
33. Then the Jesus said.⁶⁹⁹ Still a little time, with you, I am, and then I go to him that sent me,
34. ye shall seek me, and shall not find,⁷⁰⁰ and where⁷⁰¹ I am, ye *while living*⁷⁰⁰ are not able to have come.
.....
35. Then the Jews said among themselves. Where

sent so to do; hence the *Disarrangement*. See Rule 321.

699. *Unto them*. Griesbach rejects this.

700. *And shall not find*. Let this be first noted, that the Pronoun *Me*, is not expressed, thereby teaching us, that the Literal Sense is not true, that those who seeking him, should not in any way find him; hence the Sense expressed is to be thus limited, *Ye while living, shall seek to find me a living man, and shall not find me as such, and where I am then living, ye while living are not able to have come*, I see no reason to suppose, but that the Present Infinitive would have been expressed in Greek, had the Sense intended to be conveyed been, *Ye at no time are able to come*. See Note on C. 8 v. 21.

701. *I am*. Literally, *I now am*; whereas the Sense intended is. *I then shall be*; hence the *Disarrangement*. See Rule 321.

is this *man* about to go, that we shall not find him. Not unto the dispersed of the Gentiles, he is about to go, even to teach the Gentiles,

6. what is this the saying, which he said, ye shall seek me, and shall not find,⁷⁰⁰ and where I am,⁷⁰¹ ye *while*⁷⁰⁰ living are not able to have come.

7. And in the last day, the great *day* of the feast, the Jesus had stood up, and then he cried, saying, if any one should thirst, come to me, and drink,

8. he that believes on me.⁷⁰² As the Scripture said, rivers, out of the belly of him, shall flow, rivers of water living.

9. Now this he said concerning the spirit, which they were about to receive, they that believe on him. For not yet a ⁷⁰³spirit holy *i e* free from a *sense of guilt* was, because the Jesus not yet was glorified.

10. Then many, of the people, having heard the

702. Had the Stop here been a *Minor Stop*, the Sense conveyed could have been, *He that believes on me after the manner that the scriptures described*; hence *Major Stop* here. See Rule 322.

703. *A spirit holy*. See my Tract on *πνευμα*. Note 21. Page 48.

saying, they said, this *man* is certainly, the Prophet *i e a Prophet*,

41. others said, this *man*, the Christ is. And others said. But not out of the Galilee *referred to*, the Christ, he comes,
42. no, the scripture it said, that of the seed of David, and from Bethlehem of the town. ⁷⁰⁴Where David was, the Christ, he comes.
43. So a division, among the people, it happened, on account of him.
44. And some were wishing [⁷⁰⁵of them] to have taken him, but no one laid on him the hands.
45. Then the officers came to the Chief Priests and Pharisees, and they said to them, those *Priests and Pharisees did*. Why brought not ye him,
46. the officers answered. Never thus a man spoke, as this the man *referred to has spoken*.
47. Then they answered them, the Pharisees *did*.

704. *From Bethlehem.* I conceive two places bore this name, one of which was distinguished by the Appellation, *The town*, and probably had a *Minor Stop* succeeded, the Sense expressed would have been, that it was distinguished by the Appellation of, *The town where David was*; hence the *Major Stop* here is intended to shew, that the words, *Where David was*, are not part of the distinguishing Appellation, but are intended to convey information of the fact expressed by them See Rule 322.

705. *Of them.* See Rule 211.

Not surely ye have been deceived.

48. Not any, of the rulers, believed on him, or of the Pharisees,

49. but the people this, that know not the law, cursed they are,

50. Nichodemus says to them, he that came by night to him, one being of them.

51. Not the law of us judges the man *that transgresses*, except it should have heard from him first, and should have known, what he doeth,

52. they answered and said to him. Not also thou, of the Galilee *referred to*, art, search and look, for a prophet, out of the Galilee *referred to*, has not been reared *i e exhibited*,

53. and every one was gone to the house of him.

706. *Was gone.* Had it here been, *And every one went.* I conceive it would have implied, that immediately after what is recorded in the preceding verse, the meeting dispersed, and each man went to his own home; whereas the Sense intended to be conveyed, is not to specify whether the meeting immediately dispersed, but that at some time or other after what is recorded in the preceding verse, every one had left, and was gone to his own House; hence the Peculiar Tense here.

CHAPTER VIII.

1. And Jesus he was ⁷⁰⁶ gone to the mount of the olives
referred to.
2. And ⁷⁰⁷ again early, he entered into the temple, and
.....
all the people *i e the whole multitude*, it was
coming to him, and having sat down, he was
teaching them.
3. And the Scribes and Pharisees bring to him a
woman, in adultery, having been taken, and hav-
ing set her in the midst,
4. they say to him, master, this the woman *here*, she
was taken in adultery, being in the act.
5. And in the law, Moses he ⁷⁰⁸ commanded to us the
.....
such like to be stoned. But thou, what sayest
thou.
6. Now this they said, tempting him, in order that

707. *Again early.* The Literal Sense of this is, that a second time on the same day, he performed the act; whereas the Sense intended is, *That early one morning, he again entered into the Temple;* hence the *Disarrangement*. See Rule 321.

708. *Commanded to us.* Literally, *Us who now speak;* whereas the Sense intended is, *Us who are Jews;* hence the *Disarrangement*. See Rule 321.

they might have to accuse him. But the Jesus
down having stopped, he was ⁷⁰⁹ writing with the
finger, on the ground.

. And as they were continuing, asking him,
having risen up, he said to them, the without
sin of you, first, cast the stone ⁷¹⁰ *you are com-*
manded to cast at her,

. and again down having stooped, he was writing
on the ground.

. And they that heard, even of the conscience,
being convicted, they were going out, one by
one, having begun at the eldest, even unto the
last, and he was left alone, the Jesus *was*, and
the woman, in midst, who had been standing.

. And the Jesus ⁶⁹⁶ having lifted up himself, and
⁷¹¹ having seen no one but the woman, he said to her

709. *He was writing.* Had the *Arrangement* been *Regular*, it
uld I conceive have implied, that the writing was a necessary
sequence of *stooping down*; whereas the Sense intended to be
veyed, has relation to two separate facts, *He stooped down, and he*
ote on the ground; hence the *Disarrangement*. See Rule 321.

710. *Cast the stone.* To one well acquainted with Greek, I con-
ve the Sense here conveyed, is far more than the words themselves
press. *Cast a stone at her*, would imply a command, on the part of
us, to do so; whereas the Article being expressed, gives the Sense,
e stone I acknowledge you are commanded to cast. Had the
rangement been *Regular*, it would have implied, a command to cast,
particular stone, such being the *Literal Sense*; hence the *Dis-*
angement. See Rule 321.

711. *Having seen no one.* Literally, this is impossible, but not so,

⁷¹² woman where are those the ³¹⁰ accusers thine, no
⁷¹³ one condemns thee.

11. And the *woman*, she said, no one Lord. And he
 said to her, the Jesus *did*, neither I ⁷¹³ condemn
 thee, go, and no more sin.
12. Then again the ⁷¹⁴ Jesus, he spoke to them, saying, I,
 the light of the world am, he that followeth me,
 he shall not walk in ⁷¹⁵ the darkness of the world,
 but the light of the ⁷¹⁵ life that is eternal shall
 have.
13. Then they said to him, the Pharisees *did*, thou,
 concerning thyself, bearest record, the record of
 thee, true is not,

Having perceived there was no one; hence the Disarrangement. See Rule 321.

712. *η γυνή.* It is very doubtful, whether this should not be, *γυναίκα*, and as both the Sense and the *Government* appears to me to require it to be so, I have adopted it.

713. *Condemns thee* The Literal Sense of this would imply, *Condemnation of no kind*; whereas the Sense intended is, *Condemns thee to the punishment specified*; hence the *Disarrangement*. See Rule 321.

714. *The Jesus he spoke to them.* Had the *Arrangement* been *Regular*, I conceive it would have implied, that Jesus repeated what is recorded in this verse, such being the Literal Sense; whereas the Sense intended to be conveyed is, *That he again spoke to them, and in so doing, he said what is recorded*; hence the *Disarrangement*. See Rule 321.

715. *The darkness—The light.* The Article being expressed in each of these cases, marks restriction, See Rule 341; which restriction the Context appears to me to determine, to be that expressed in the Paraphrase.

- Jesus answered and said to them, though I bear record concerning myself, true, the record of me is, for I have known. ⁶⁹⁶ Whence I came, and whither I go. But ye have not known. ⁶⁹⁶ Whence I come, or whither I go,
- ye, on account of the flesh *i e the man's external state in this world*, ⁷¹⁶ condemn, I on account of *his external state* do not condemn any one.
- And yet if I do ⁷¹⁷ condemn, the condemnation the *i e that is* mine true it is, for alone I am not, but I and he that sent me, ⁷¹⁸ *who is* father of all.
- And even in the law the *i e that is* yours, it has ⁷¹⁹ been written, that the testimony of two men, true it is,
- I am, he that beareth witness concerning myself,

716, *On account of his external state.* See Note 931 to Rom 14-6.

717. *If I condemn.* The Literal Sense of this would imply triction, thus, *if I condemn any on account of their external state*; whereas the Sense intended to be conveyed is. *If I condemn any one evil doing*; hence the *Disarrangement*. See Rule 321.

718. *Father.* Had the Article been expressed, the Sense conveyed would have been, *The Father that sent me*, and as this was not an acknowledged Appellation of Almighty God, it would not have pressed the required Sense; whereas the word, *Father*, by itself, as here used, could have reference to no one but Him, who is, *Father of*; hence the Omission of the Article here.

719. *The testimony of two men, true it is*, not without limitation, since four giving opposing testimony, invalidates it; hence the *Disarrangement*. See Rule 321.

and in that ~~best~~⁷¹ witness concerning me, he
~~that sent me, who is Father of all.~~

19. Then they said to him. Where is *the* witness
 of the Father of thee, Jesus answered, ye have
 neither known ~~the~~⁷² witness of me, nor of the
 Father of me, if ye had known ~~the~~⁷³ witness of
 me, assuredly ye would have known ~~the~~⁷⁴ witness
 of the Father of me,
20. these the words just recorded, he ⁷⁵spake in
 the treasury, teaching in the temple, and no
 one laid hands on him, for not yet the hour
 of him had come.
21. Then he said again to them, the Jesus *did*,
 I go away, and ye shall seek me, and in the
 sin of you *is* ~~with your sins uncanceled~~, ye
 shall die. ⁷⁶Whither I go, *ere* you die ye are not
 able to have come.

71). *Ye have neither known me.* The Literal Sense of this would
 be, *me personally*; whereas the Sense intended is, *my doctrine or*
witness; hence the *Disarrangement*. See Rule 321. Also the
Paraphrase.

72). *The Jesus.* Griesbach rejects this.

722. *Whither I go.* See Note 700. It is to be particularly noted
 here, that the Conjunction, *And*, is not expressed, which shews that
 what is here stated, is not an additional fact, or an extension of what
 precedes, but is only an elucidation or explanation of what had been
 previously stated, *why though seeking him, they should die unquestion-*

2. The the Jews said. What will he kill himself, for he says. Whither I go, ye *ere you die* are not able to have come,
3. and he said to them, *at the time to which I refer*, ye, of the beneath, are, I, of the above, am, ye, of the world this, are, I am not, of the world this.
4. Therefore I said to you, that ye shall die in the sins of you *i e with your sins uncanceled*. For if ye should not have believed, that ⁷²³*which* I exist, ye shall die in the sins of you *i e with your sins uncanceled*.
5. Then they said to him, thou, who art thou, and he said to them, the Jesus *did*, the beginning *i e what he first said*, which thing indeed I tell you *i e reveal to you, inasmuch as before ye were ignorant of it*,
6. many things I have concerning you to tell, and to condemn, but he that sent me, true he is,

ly, for the sin of having rejected him; they must do this, because however much they seek to find him personally, he is in that place, where it is impossible for them, ere they die, to have come. This could be altogether regarded, as those to whom it was addressed understood it, as to seeking and finding &c. Christ personally.

723. *That I am.* C. 8-24 & 28. C. 9-9. In the original, these places are alike, and I do not feel justified, in considering that the sense of them is different.

and I, what things I heard of him, these things
I speak to the world,

27. they acknowledged not, that he spoke com-
⁷²⁴
mands of the father to them.

28. Then he said to them, the Jesus *did*, when ye
should have lifted up the son of the man
⁵³⁷ *i e him of the human race that is the son.* ⁷²⁵

Then ye shall acknowledge, that ⁷²³ *which* I exist,
and of myself, I do nothing, but as he taught
me, the father of me *did*, these things I speak,

29. and he that sent me, with me, he is, he sent not
away me alone, the father *did not*, for I,
the agreeable to him, do always,

30. these things of him speaking, many they believed
on him.

31. Then the Jesus said to those that had believed
⁵¹⁸
him, Jews, if ye should have continued in the

724. *He spake the commands &c.* The Literal Sense of this, if
Regularly Arranged, would I conceive be, *He spoke concerning the*
father; whereas the Sense intended to be conveyed is as in the
Paraphrase; hence the *Disarrangement*. See Rule 321.

725. *Stop.* Had a *Minor Stop* been here expressed, it would
have implied a connection between the lifting up, and the acknow-
ledging, such being the Literal Sense; whereas they are two separate
facts. *After ye have lifted up the son of man, it shall come to pass,*
that ye shall acknowledge &c; hence the *Major Stop* here. See Rule
322.

word the *i e that is* mine truly, disciples of me
ye are,

32. and ye shall know the truth, and the truth, it
shall make free you,

33. they answered him, seed of Abraham we are,
and we have served ⁷²⁶ as a slave in nothing ever.
.....
How sayest thou, that free ye shall become,

34. he answered them, the Jesus *did*. Verily verily
I say to you, that every one that committeth
⁷²⁷ the sin *for which pardon is not obtained*, a
servant he is of the sin.

35. And the servant of *the sin* he abides not in the
house of *the God*, unto the ever, the son of *the*
God he abides unto the ever.

36. Therefore if the son should ⁷²⁸ have made free you.
.....
Verily free ye shall be,

37. I have known, that seed of Abraham ye are,

726. *We have served as a slave &c.* The Literal Sense of this is, *We were never in any kind of bondage at any time*, this is not true; the Sense intended to be conveyed is, *We were never in bondage in the respect to which you refer*; hence the *Disarrangement*. See Rule 321.

727. *The sin* See Note 641 to Rom. 5-12.

728. *Should have made free you* This Literally attributes the entire Choice and Power, to the Party setting free; whereas the Sense intended to be conveyed is to this effect; *if by means of what the Son hath done and taught, ye obtain freedom*; hence the *Disarrangement*. See Rule 321.

but ye seek me to have killed, because the word
the *is that is* mine, it hath no place in you,

38. I, what I have seen with the father of me, speak.

And indeed ye, what ye have seen with the
father of you, do,

39. they answered and said to him, the father
of us, Abraham he is, he says to them, the Jesus
does, if children of the Abraham *referred to* ye
are, the works of the Abraham ye were doing.

40. But now ye seek to have killed me a ⁷²⁹*mere* man,
.....
⁷³⁰who *acts thus*, I have spoken the truth to you,
.....
which I heard of the God, this thing, Abraham,
he did not,

41. ye do the deeds of the father of you. Then they
said to him, we, *who are* of fornication, have
not been made *children by Abraham*, we have
.....

729. *Ye seek to kill me a man.* Had the *Arrangement* been
Regular, the Sense conveyed would have been, *Ye seek to kill me who*
am only a man; whereas the Sense intended to be conveyed is, *Ye*
seek to kill one who in your estimation is only a man; hence the *Dis-*
arrangement. See Rule 321.

730. *I have spoken the truth.* The first Clause of this verse has
reference, not to the fact as it is, but as the Jews estimate it to be,
and had the *Arrangement* here been *Regular*, it would have implied,
that this Clause was intended to convey a Similar Class of Sense; but
such however is not the case, what is stated, has relation to the fact
as it is, and not to the manner in which the Jews estimated it; hence
the *Disarrangement.* See Rule 321.

⁷³¹
in respect of this relationship one father, the

 God,

⁷³²
 42. he said to them, the Jesus *did*, if the God,
 father of you *in this respect*, he was, ye probably
 were loving me. For I, by the God's *authority*,
 came forth *to teach*, and am come *to you*. For
 not at all from myself *i e my own authority*, I
 have come forth *to teach*, but that *Being* sent on
⁷³³
 this mission me,

⁷³⁴
 43. Why do ye not understand the speech the *i e*

that is mine, because ye are not able to hear the

 word the *i e that is* mine,

44. ye, of father the Devil, are, and ye desire the
⁷³⁵
 lusts of the father of you to do, that *spirit* a

731. *One Father.* According to the Literal Sense, this is to be understood without limitation, and then is not true, since all have a Heavenly Father, and an earthly Father; but the context shews that the Sense is to be restricted; hence the *Disarrangement*. See Rule 321.

732. *ovv* Griesbach rejects this.

733. *He sent me.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been to this effect, *I had no desire or inclination to come, but he sent me*, such being the Literal Sense; whereas the Sense intended to be conveyed is, *In relation to authority, I have come to teach, not at all of myself, but God sent me*; hence the *Disarrangement*. See Rule 321.

734. *Why do ye not understand &c;* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *Why are ye ignorant of my speech*; whereas the Sense intended is, *Why do ye not admit the truth of what I say*; hence the *Disarrangement*. See Rule 321.

murderer was from beginning, and in the truth, he has not abode, for truth is not in him, when the lie, he speaks, of the his own, he speaks, for a liar he is, and the father of it.

45. Verily I that ⁷³⁶ speak the truth *i e only what is true*, ye believe not me,

46. which, of you, convinceth me, of sin. And if I ⁷³⁶ speak truth *i e what is true*. Why do ye not believe me,

47. he that is of the God, the words of the God he hears, on account of this, ye do not hear, because of the God, ye are not,

48. ⁷³⁷ the Jews answered and said to him, not truly ²¹⁰ say we, that a Samaritan thou art, thou also a devil hast,

49. Jesus answered, I a devil have not, but I honour the father of me, and ye dishonour me.

50. And I seek not the glory of me, he exists, he that seeks and judges.

735. *Desire the lusts &c.* Not his lusts, but corresponding lusts to his; hence the *Disarrangement*. See Rule 321.

736. *Speak the truth.* The Literal Sense would imply limitation. *Speak, in what I am saying, the truth*; whereas the Sense is intended to be as in the Paraphrase; hence the *Disarrangement*. See Rule 321. Had the Literal Sense here, been intended, why is the word *Me*, expressed in the next Clause.

737. *ouv.* Griesbach rejects this.

- . Verily verily I say to you, if any one should
⁷³⁸ have kept the saying the *i e that is* mine,

⁷³⁹ he should not have seen death unto the ever.

 . They said to him, the Jews *did*. Now we
 have knowledge, that a devil thou hast, Abraham
 he died, and the prophets, and thou sayest,
 if any one should have kept the saying of me,

⁷⁴⁰ he should not have tasted of death, unto the
 ever.
 . Not thou greater art than the father of us,
 Abraham, who died, and the prophets they died,
⁷⁴¹ what *claims* makest thou for thyself,

 . Jesus answered, if I glorify myself, the glory

738. *If any one should have kept the saying &c.* The Literal sense is, *If any one should have preserved the saying*; whereas the sense intended is, *If any one should have obeyed what is commanded*; hence the *Disarrangement*. See Rule 321. This passage must not be translated in a Sense referable only to future time, *keep my sayings, shall never see death*, as in that case, the objection of the Jews concerning Abraham and the Prophets, would have no force.

739. *He should not have seen death.* The Literal Sense is, *He would not have died himself or seen any one else die*; whereas the sense is restricted, *He should not himself have died*; christians may sleep for a time, but they never die; hence the *Disarrangement*. See Rule 321. That this is the occasion of the *Disarrangement*, we see from v. 52. *He should not have tasted of death*, not being *Disarranged*.

740. *Tasted.* Thus Griesbach.

741. *What makest thou thyself.* The Literal Sense would be, an acknowledgement of Christ's power to be what he claimed to be; whereas the Sense intended to be conveyed is, *What dost thou claim for thyself*; hence the *Disarrangement*. See Rule 321.

- of me nothing is, the father of me it is, that glorifies me, whom ye say, that God of us he is,
55. yet ye have not known him, but I have known him, and if I should have said, that I have not known him, I shall be like you, a liar, but I have known him, and keep the saying⁷⁴³ of him,
56. Abraham the father of us he rejoiced in the promise of a Deliverer, in order that he should have seen *if he been permitted to see* the day the *if that is* mine, even he saw it⁷⁴³ and was glad.
57. Then the Jews said to him, fifty years not yet thou art, and Abraham thou hast seen,
58. he said to them, the Jesus *did*. Verily verily I say to you, before Abraham, I am *in existence*.⁷⁴³
59. Then they took up stones, in order that they should have cast at him, but Jesus he was hid,⁷⁴⁴ and went out of the temple,

742. *It.* I imagine the Pronoun is here omitted, in order to mark that what is recorded, did not actually take place; Abraham did not actually see the day of Christ, he only saw it in revelation to his mind.

743. *Was.* The word so rendered in the Received Translation, I reject, as I find some critics consider it to be spurious, and I am unable to explain in what possible way, it can be *Governed*, to say nothing of its perfect uselessness in relation to the Sense. It is right however to state, that in the opinion of Griesbach, it should be retained.

744. The remainder of this verse Griesbach rejects.

CHAPTER IX.

- and passing by, he say a man blind, from birth,
 and they asked him, the disciples of him *did*,
 saying, master, who sinned, this *man* or the
 parents of him, in order that blind he was
 born,
- . Jews answered, neither this *man* sinned, nor
 the parents of him, but in order that it should
 have been made manifest, the works of the
 God *should*, by him,
- . it behoveth ⁷⁴⁵ me to work the works of him that

 sent me. Whilst day it is, night comes, when
 no one is able to work,
- i. as long as in the world I should be, a light I
 am of the world,
3. these things having spoken, he spat on *the* ground,
 and made clay, of the spittle, and daubed the
 clay, on the eyes of the blind,

745. *It behoveth me.* The Literal Sense would be, *me in particular*; whereas the Sense intended to be conveyed is, *One so intrusted with God's commands*; hence the *Disarrangement*. See Rule 321.

7. and said to him, go wash yourself in the pool of the Siloam *referred to*, which is interpreted, having been sent. Then he went, and washed himself, and came seeing.
8. Therefore the neighbours, and those that see him the first, because a ⁷⁴⁷beggar he was, they said, not this *man* is, he that sits and begs,
9. some said, that this *man* he is. And others, that ⁷⁴⁷like he is to him, that ⁷⁴⁸*man* said, that *person* I am.
10. Then they said to him. How were the ⁷⁴⁸eyes of thee opened,
11. he answered, that *man* *did*, and said, a man being called, Jesus, he ⁷⁴⁹made clay, and daubed the ⁷⁵⁰eyes of me, and said to me, go unto the ⁷⁵¹

746. *Beggar*. Thus Griesbach.

747. *Like he is to him*. The Literal Sense of this, admits the existence of two, separate from each other, but resembling each other; whereas the Sense intended to be conveyed is, that the appearance of the party is consistent with what he claims to be; hence the *Disarrangement*. See Rule 321.

748. *The eyes of thee*. The Sense intended to be conveyed is, *How did you recover sight*, this is Singular, whereas the original is Plural; hence the *Disarrangement*. See Rule 321.

749. *Made clay*. The Literal Sense I conceive would be, *created*; whereas the Sense intended to be conveyed is, *He mixed clay*; hence the *Disarrangement*. See Rule 321.

750. *The eyes of me*. Most probably the eye-lids; hence the *Disarrangement*. See Rule 321.

751. *The pool*. This Griesbach rejects.

- Siloam *referred to*, and wash yourself. And having gone, and having washed myself, I saw,
12. Then they said to him. Where is that ²¹⁰ *man*, he says, I have not known,
13. they bring him, to the Pharisees, the before blind.
14. And it was a Sabbath, when the Jesus made ⁷⁴⁹ the clay, and opened ⁷⁴⁸ the eyes of him.
15. Then again asking him, even the Pharisees. How he received sight. Then the *blind man*, he said to them, he ⁷⁵² placed clay, on the eyes of me, and I washed myself, and see.
16. Then they said, of the Pharisees, some, this, the man *referred to* is not from the God, because the Sabbath he does not keep, others said. How is a man, a sinner, able such like miracles to do, and division there was among them,
17. they say to the blind again, thou, what sayest thou concerning him, because he opened the

752. *He placed clay.* I imagine the Literal Sense would imply, the placing of a lump of clay on the eye; whereas the Sense intended to be conveyed is, *he rubbed them with clay*; hence the *Disarrangement*. See Rule 321.

⁷⁴⁸
 eyes of thee. Then the *blind man*, he said,

 that a prophet he is.

18. For the Jews believed not concerning him, that
 blind he was, and received sight, until they
 called the parents of him that received sight,

19. and they asked them, saying, is ²¹⁰this, the son of
 thee, whom ye say, that blind he was born.
 Then how now does he see,

20. they answered them, the parents of him, *did*, and
 said, we have known, that this *man*, the son of
 us is, and that blind he was born.

21. But how now he sees, we have not known, or
 who opened ⁷⁴⁸the eyes of him, we have not

 known, he hath ⁷⁵³age, ⁷⁵⁴ask him, he, for himself,

 shall speak,

22. these things, the parents of him said, because
 they were in the custom of fearing the Jews.
 For already the Jews had been agreed, in order

753. *He hath age.* The Sense intended to be conveyed is, *He hath the age necessary to entitle his word to be received*; hence the *Disarrangement*. See Rule 321.

754. *Ask him.* I conceive the Literal Sense would here be, *Ask him if he has not*; hence the *Disarrangement*. See Rule 321.

that if any one should have ⁷⁵⁵ confessed him,
 Christ, put out of synagogue, he should have
 been,

23. on account of this, the parents of him they said,
 that he hath ⁷⁵³ age, ask him. ⁷⁵⁴

24. They they called again the man, who blind was ⁷⁵⁶
i e had been, and said to him, give glory' to the
 God, we have known, that the man, this, a
 sinner he is.

25. Then he answered, that *man did*, and said, whe-
 ther a sinner he is, I have not known, one thing
 I have known, that blind being, now I see.

26. Then they said to him again, what did he to
 thee. How opened he ⁷⁴⁸ the eyes of thee,

27. he answered them, I told you already, and ye
 heard not, why again do ye wish to hear. Is it
 not then, ye wish ²¹⁰ disciples ⁷⁵⁷ of him to have been,

755. *Confessed him Christ.* Had the *Arrangement* been *Regular*, I conceive the Sense conveyed would have been, *Confessed him who was Christ*; whereas the Sense intended to be conveyed is, *Confessed him to be Christ*; hence the *Disarrangement*. See Rule 321.

756. *Who blind was.* Some argue in accordance to Sense, some to sound, which last must certainly be the course pursued, in advancing this passage in support of Transubstantiation, since in nothing, but in sound, can the passage be regarded as, *Who blind now is*, since that in Greek would be, *Who blind is*, but it must be regarded, *Who blind was once, or formerly i e had been*.

757. *Disciples of him.* Literally, of him personally; whereas the

29. WE HAVE KNOWN, THAT THE GOD HATH SPOKE

760
Moses. But we have not known this
Whence he is,

30. the man answered and said to them. Not
cerning this thing, marvellous it is, that y
not known. 766 Whence he is, yet he open
748
eyes of me.

31. For we have known, that the God h
761
not hear sinners, but if any one a wors

Sense intended to be conveyed is, *Disciples to his Doctrine*
the *Disarrangement*. See Rule 321.

758. *ovv*. Griesbach rejects this.

759. *Disciples of the Moses*. Had the *Arrangement* been
I conceive the *Literal Sense* would have implied, that they
perfect obedience to Moses; whereas the *Sense* intended to
veyed is, *We accept and acknowledge Moses, and desire to yi*
dience to him; hence the Disarrangement. See Rule 321.

760. *The God hath spoken by Moses,—We have not kno*
 fellow. Had the *Arrangement* been *Regular*. it would have

- should be, and the will of him he doeth, he heareth⁷⁶²
 this person,
 32. since the ever, it was not heard, that any one⁷⁶³
 opened⁷⁶⁴ the eyes of a blind man having been born,
 33. except this man⁷⁶⁵ was from God, he was not in a
 situation to be able to do anything,

veyed is, *Will not mark with his approbation and favor*; hence the *Disarrangement*. See Rule 321. Had the word *sinners* been *Disarranged*, otherwise than by being placed before the word *God*, it would have afforded the Sense, *The God of sinners*.

762. *He heareth this person*. The Sense intended to be conveyed is, *He openly acknowledges this person*; hence the *Disarrangement*. See Rule 321.

763. *Any one opened*. Literally means, *such a thing, under any circumstances, was never done*, which is not true; whereas the Sense intended to be conveyed is, *Any one as described in the context, that is, any one that God does not hear*; hence the *Disarrangement*. See Rule 321.

764. *Eyes of a blind man*. Not opened the eyes, but, gave sight to; hence the Omission of the Article. See Rule 343.

765. *Except this man was from God*, Had the *Arrangement* been *Regular*, the Antecedent to the Pronoun would have been, *Except this blind man &c.*, such being the Literal Sense, but which not being the Sense intended to be conveyed; hence the *Disarrangement*. See Rule 321. *From God*. See Note 505. Here the Sense intended to be conveyed is, *Except this man acted by God's authority*; hence the Omission of the Article. See Rule 343.

766. *Thou dost believe*. To say nothing of the improbability of supposing, that our Saviour asked such a question as this, it is clear from the *Government*, that it cannot be understood as an Interrogative, had it been, it would have been preceded by, *He asked him*, and not, *He said to him*; or the Pronoun would have been *Disarranged*. This passage is interesting, in pointing out the Sense attached to the Tenses; here is the present Tense, *Thou dost believe i e thou art now performing the act of believing*, but in the next verse, the Aorist is used, *In order that I should have believed i e I may complete the act*. I do not think that our own Language, is able to express the Sense, in conjunction with adherence to a Literal Translation of the Greek,

34. they answered and said to him, in sins, thou wast born, altogether, and thou teachest us, and they cast him out,
35. the Jesus heard, that they cast him out, and having found him, he said to him, thou dost ⁷⁶⁶now believe on the son of the God,
36. that ⁷⁶⁷*man* answered and said, who is he Lord, in⁷⁶⁸ order that I should have believed *i e should fully believe* on him.
37. And he said to him, the Jesus *did*, verily thou hast seen him, and he that talks with thee, that *person* is.
38. Then the *man* he said, I believe O Lord, and he worshipped him,
39. and the Jesus said, for judgment, I, unto the world this, came, in order that they that see not, they should see, and they that see, blind they should have become,
40. and they heard, of the Pharisees, these things, who being with him, even they said to him. *Is it* not then, we blind are,

I have in consequence endeavoured, partially to meet the difficulty, by introducing a portion of the Sense in the Paraphrase.

767. *That man answered.* Had the *Arrangement* been *Regular*,

.. he said to them, the Jesus *did*, if blind ye were
i e had been, ye should not have had sin. But
now ye say, that we see. Therefore the sin of
you it remains.

Antecedent to the Pronoun would have been, *that Son answered* ;
once the *Disarrangement*. See Rule 321.

34. they answered and said to him, in sins, thou wast born, altogether, and thou teachest us, and they cast him out,
35. the Jesus heard, that they cast him out, and having found him, he said to him, thou dost *now* believe on the son of the God,
36. that ⁷⁶⁶*man* answered and said, who is he Lord, in ⁷⁶⁷..... order that I should have believed ⁷⁶⁸*i e should fully believe* on him.
37. And he said to him, the Jesus *did*, verily thou hast seen him, and he that talks with thee, that *person* is.
38. Then the *man* he said, I believe O Lord, and he worshipped him,
39. and the Jesus said, for judgment, I, unto the world this, came, in order that they that see not, they should see, and they that see, blind they should have become,
40. and they heard, of the Pharisees, these things, who being with him, even they said to him. *Is it* not then, we blind are,

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 i e had been, ye should not have had sin. But
 now ye say, that we see. Therefore the sin of
 you it remains.

Antecedent to the Pronoun would have been, *that Son answered* ;
ice the *Disarrangement*. See Rule 321.

shall go in and out, and shall find⁷⁷⁵ pasture,

10. the thief he cometh not, except in order that he should have stole, or killed, or destroyed the sheep, I came, in order that they should have⁷⁷⁶ life assured to them, and abundantly should⁷⁷⁷ have,
11. I, the shepherd the *i e that is* good am, the shepherd the *i e that is* good giveth⁷⁷⁸ the natural life of him, for the sheep.
12. But the hireling and not shepherd⁷⁷⁹ being, of whom the sheep his own are not, he seeth the wolf coming, and leaveth the sheep, and fleeth,

775. *He shall find.* Literally, *He shall not fail to find*; whereas the Sense intended to be conveyed is, *He may find*; hence the *Disarrangement*. See Rule 321.

776. *Should have life.* Not of necessity, which is the Literal Sense, but *should have the means of obtaining it*; hence the *Disarrangement*. See Rule 321.

Had the Sense of, *Should have life*, been, *Should possess life*, I think it will be found, that the Substantive, *Life*, would not have been expressed, and the Verb rendered, *Have*, would have been supplied by *Zaw*

777. *Abundantly should have.* Not life, but the means of obtaining assurance; hence the Omission of the Pronoun, *it*.

778. *Giveth the natural life.* Not of necessity, which is the Literal Sense, he only does so if required; hence the *Disarrangement*. See Rule 321.

779. *Shepherd being.* The Literal Sense would preclude a shepherd being a hired person; hence the *Disarrangement*. See Rule 321.

1. he said to them, the Jesus *did*, if blind ye were
 i e had been, ye should not have had sin. But
 now ye say, that we see. Therefore the sin of
 you it remains.

Antecedent to the Pronoun would have been, *that Son answered* ;
hence the *Disarrangement*. See Rule 321.



18. no one takes it *away*, from me, but I give it
away, from myself ⁷⁸³ *for a season*, I have power

⁷⁸³
granted to me to have given it, and I have power

granted to me again to have taken it, I received
⁷⁸⁴
 this the commandment *to give it away for a sea-*

son, from the father of me.
19. Therefore a division again it became among the
 Jews, on account of the sayings these.
20. And they said, many of them *did*, a devil he
⁷⁸⁵
 hath, and is mad, why *hear ye him*,

21. others said, these the words they are not of *one*
⁷⁸⁴
 having a devil. Not a devil *he is*, he is able *the*

the Sense intended to be conveyed is, *That in respect of laying down his life, it is no mark of God's displeasure, for the father loves him for so doing*; hence the *Disarrangement*. See Rule 321.

783. *I have power*. The Literal Sense of this is, *I myself possess power*; unless the Sense intended to be conveyed is, *I am granted to exercise power*, what is the occasion of the *Disarrangement*. See Rule 321; hence the Paraphrase.

784. *I received this the commandment*. If our Saviour received from Almighty God, an actual command to give his life away, this would be the Literal Sense of this passage; but if he only received a general command to effect a certain end, in effecting which, he judged it necessary to give his life away, this would not be the Literal Sense of the passage, and consequently, the *Irregular Arrangement* should be used. See Rule 321. I will leave it to that man, who has the knowledge of these particulars, to determine absolutely, why the *Arrangement* here is *Irregular*.

785. *Why hear ye him*. The Sense here intended to be conveyed is, *Why give ye credence to him*; hence the *Disarrangement*. See Rule 321.

⁷⁸⁶
 eyes of blind *persons* to open.

22. And it was the feast of dedication, at the Jerusalem *referred to*, and winter it was,
23. and the Jesus was walking in the temple, in the porch of Solomon.
24. Then they came round about him, the Jews *did*, and said to him. Until when do ye destroy the
⁷⁸⁷
 natural life of us, if thou the Christ art, tell us

 plainly,
25. he answered them, the Jesus *did*, I told you, and ye believe not, the works which I do in the name of the father of me, these works they bear witness concerning me,
26. but ye do not believe. For ye are not of the sheep the *i e that are* mine. Just as I said to you,
27. the sheep the *i e that are* mine, they hear the
⁷⁸⁸
 voice of me, and I know them, and they follow

 me,

786. *The eyes of blind persons.* The Literal Sense would imply, had the *Arrangement* been *Regular*, that the eyes were jointly possessed by all the blind persons; hence the *Disarrangement*. See Rule 321.

787. *Do ye destroy the natural life of us.* The occasion of the *Disarrangement* here is to shew, that the Metaphorical Sense, viz., *destroy i e deprive us of the happiness and enjoyment of our natural life*, is the Sense intended to be conveyed; hence the *Disarrangement*. See Rule 321.

28. and I ⁷⁸⁹give life eternal to them, and they should

 never have perished unto the ever, for no one
⁷⁹⁰.....
 plucks them, out of the hand of me,

 29. the father of me, who hath given to me greater
 power than all *men together have*, he is *i e exists*,
 and no one is able to pluck out of the hand of
 the father of me,
 30. I and the father, one ⁷⁹¹*in action* we are.
 31. Then they took up again stones, the Jews *did*, in
 order that they should have stoned him,
 32. he answered them, the Jesus *did*, many good
 works I shewed you, from the father of me, on
 account of what work ⁷⁹²of them, do ye stone me,

 33. they answered him, the Jews *did*, saying, con-

788. *They hear the voice.* They do so generally, See Rule 312, hence the *Peculiar Government* here. The Literal Sense of, *the voice of him*, is, *his actual words*; whereas the Sense intended to be conveyed is, *his instruction*; hence the *Disarrangement*. See Rule 321.

789. *I give life eternal.* The Literal Sense of this would imply compelled reception; whereas the Sense intended to be conveyed is, *I give the offer of eternal life*; hence the *Disarrangement*. See Rule 321.

790. *No one plucks them.* Literally, *Not even sin*; whereas the Sense intended to be conveyed is, *No one plucks those I judge right to defend*; hence the *Disarrangement*. See Rule 321.

791. *One in action we are.* To sanction the Sense which this passage is commonly supposed to afford, the Numeral, *One*, would I think have been in the Masculine, instead of the Neuter, and the Verb, in the third Person Singular, and not as it is, in the first Person Plural. The Numeral being in the Neuter, must I think have reference here to a thing; hence the Paraphrase. See c. 17, v. 21.

792. *What work of them.* The Literal Sense of this would imply,

cerning a good work, we do not stone thee, but
for blasphemy, verily because thou, a man being,
makest thyself a God,

34. he answered them, the Jesus *did*, it is not blas-
phemy to do so, ⁷⁹³ it having been written in the
law of you, I said, Gods ye *men* are,
35. if it called those *men* Gods, for the sake of whom,
⁷⁹⁴
the word of the God, it came, and the scripture
⁷⁹⁵ is not able to have been broken,
36. whom the father, he sanctified and sent into the
⁷⁹⁶
world, ye say, that thou blasphemest, because I
⁷⁹⁷ said, a son of the God I am,

that the reference here was to something resulting from the works specified; whereas the Sense intended to be conveyed is, *What work of those that I have done*; hence the *Disarrangement*. See Rule 321.

793. *It*. The Literal Sense would be to this effect, *It is not blasphemy, because it is written in your law*; whereas the Sense intended to be conveyed is to this effect, *It is not blasphemy, even in your law it has been written*; hence the Omission of the Pronoun *It*, to mark the Sense, as other than the Literal Sense.

794. *It called those men Gods*. Had the *Arrangement* been *Regular*, this passage must have been rendered, *It called those Gods*. *Those Gods*, would then, jointly, be an Appellation; hence the *Disarrangement*. See Rule 321.

795. *The Scripture is not able*. Literally, *In no way*, which is not true; whereas the Sense intended is, *To be broken in the manner here referred to*, viz. by contradiction of itself; hence the *Disarrangement*. See Rule 321.

796. *He*. I think it probable, that the Pronoun is here introduced, to particularize a portion of the Sense, that we, in English, are unable to effect, except by making it our express and single object. Had the Pronoun been omitted, the Sense conveyed would have implied, *that the parties addressed, admitted that God had sanctified and sent his Son*; whereas the Sense intended to be conveyed, does not imply any admission on the part of those addressed, it merely states facts,

37. if I do not the works of the father of me. ⁷⁹⁸ Believe not me.
38. But if I do, though me. ⁷⁹⁸ Ye should not believe, believe the works, ⁷⁹⁹ in order that ye should have known and believed, that in me, the father is, and I, in him.
39. Therefore they were seeking again him to have taken, but he escaped out of the hand of them,
40. and he went away again beyond the Jordan *referred to*, unto the place. Where John was, the first baptizing, and he abode there,
41. and many, they came to him, and said, that John

The Father, he sanctified and sent; hence the Expression of the Pronoun.

797. *Because I said, a Son of the God I am.* These are the express words of our Saviour, and his own express declarations respecting himself, and as such, demand our particular consideration, but the Received Translation is, *Because I said, I am the Son of God.* Yet the Article preceding the word *Son*, is not our Saviour's; how far the Sense of each is the same, each reader must determine for himself.

798. *Stop.* Had the Stop in v 37, been a *Minor Stop*, the Sense conveyed would have been to this effect. *If I do not the works of my Father, believe not anything I say;* whereas the Sense intended to be conveyed is, *If I do not the works of my Father, believe not my attestation respecting what they prove.* Had the Stop in v. 38 been a *Minor Stop*, the Sense conveyed would have been to this effect. *Though you reject me, receive the works that I do;* whereas the Sense intended to be conveyed is, *Though you will not believe my attestation, let the works that I do convince you;* hence the *Major Stop* here. See Rule 322.

799. *Believe the works.* The Sense here intended to be conveyed is, *Believe the truths which the works establish;* hence the *Disarrangement.* See Rule 321.

indeed, miracle he did none, but all things
whatsoever, John said concerning this *man*, true
it was *i e has been*,

42. and they believed, many *did* there on him.

Blessed Lord, who hast caused all Holy Scriptures to be written
for our learning; grant that we may in such wise hear them, read,
mark, learn, and inwardly digest them, that by patience and comfort
of Thy Holy Word, we may embrace, and ever hold fast the blessed
hope of everlasting life, which Thou has given us in our Saviour
Jesus Christ. *Amen.*





A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. JOHN,
ON
DEFINITE RULES OF TRANSLATION.

BY
HERMAN HEINFETTER,

**AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.**

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A

TRANSLATION

OF

THE GOSPEL ACCORDING TO ST. JOHN.

CHAPTER XI.

- . And it was *i e it came to pass*, a certain one being sick, Lazarus, of Bethany, of the town of Mary, and Martha the sister of her.
2. Now Mary was, she that annointed the Lord with ointment, and wiped the feet of him with the hair of the head of her, of whom the brother Lazarus, he was sick.
3. Therefore the sisters sent to him, saying, Lord, behold, whom thou lovest, he is sick.
4. And the ⁸⁰⁰Jesus having heard, he said, it the sick-
.....
ness is not unto death, but for the glory of the

800. *Jesus having heard.* The Literal Sense implies, *that in consequence of Jesus having heard, he said*; whereas the Sense intended be conveyed, has relation to a record of separate facts, *Jesus heard what was said, and then he said &c.*; hence the *Disarrangement*. See file 321.

God, in order that the son of the God should have been glorified by means of it.

5. Now the Jesus was loving the Martha, and the sister of her, and the Lazarus.
6. And when he heard, that he is sick. Then ever he remained, through which he was in a place, two days.
7. Immediately after this, he says to the disciples, we should go into the Judea *referred to* again.
8. they say to him, the disciples *do*, master lately they were seeking thee to have stoned, the Jews *were*, and again thou goest there,
9. Jesus answered, are there not twelve hours of the day, if any one should walk in the day, he stumbleth not, because the light of the world this he sees.
10. But if any one should walk in the night, he stumbleth, because the light, it is not with him,
11. these things he said, and after this, he says to them, Lazarus, the friend of us, he has been sleeping, but I go, in order that I awake him.
12. Then the disciples of him said, Lord if he has been sleeping, he shall be saved.

Howbeit the Jesus had spoken concerning the death of him. But those *men* thought, that of the resting by the sleep *common to man*, he speaks.

Therefore then he said to them, the Jesus *did*, plainly, Lazarus he died,

. and I am glad on account of you, [in order that ye should have believed,] that I had not been there, but we should go to him.

2. Then Thomas said [he that is called, Didymus] to the fellow disciples, we should go, even we, in order that we should have died with him.

. Then the Jesus ⁸⁰⁰having come, he found him four days already lying in the grave.

3. Now the Bethany *referred to* was near the Jerusalem *referred to*, about furlongs fifteen,

4. and many, of the Jews, had come to the *place*, on account of Martha and Mary, in order that they should have comforted them, concerning the brother of them.

5. Then the Martha, as soon as she heard, that Jesus he comes, she met him. But Mary, in the house, was sitting.

21. Then Martha said to the Jesus, Lord if thou wast
ie had been here, the brother of me probably
 had not died,
22. but even now, I have known, that whatsoever
 thou shouldst have asked of the God, he will
 give thee, the God *will*,
23. he says to her, the Jesus *does*, the brother of
 thee shall rise again,
24. she says to him, Martha *does*, I have known,
 that he shall rise again in the resurrection, at
 the last day,
- 25 he said to her, the Jesus *did*, I, the resurrection
 and the life am, he that believeth on me, though
 he should have died, he shall live again,
26. and every one that liveth and believeth on me,
 he should never have died unto the ever, belie-
²¹⁰
 vest thou this thing,
27. she says to him. Yea Lord I have believed, that
 thou the Christ the son of the God art, he that
 unto the world comes,
28. and these things having said, she went and called
 Mary the sister of her. Secretly having said,
 the master he comes, and calls thee,

29. that *woman* as soon as she heard, is roused quickly, and comes to him.
30. Now not yet the Jesus had come into the town, but was in the place. Where she met him, the Martha *did*.
31. Then the Jews that are with her, in the house, and comforting her, having seen the Mary, that hastily she rose up and went out, they followed her, saying, that she goeth unto the grave, in order that she should have wepted there.
32. Then the Mary, as soon as she came. Where the Jesus was, having seen him, she fell down at the feet of him, saying to him, Lord if thou wast *i e had been* here, the ⁸⁰¹brother of me would not have died.
33. Then Jesus when he saw her weeping, also those that came with her, Jews, weeping, he groaned in the spirit, and troubled himself,
34. and said. Where have ye laid him,
35. they say to him, Lord come and see, the Jesus he wept.

801. *The Brother of me.* Literally, at that time, she had no Brother, she only had had one, *He who was my Brother*; hence the *Disarrangement*. See Rule 321.

36. Then the Jews said, behold. How he loved him.
37. And some, of them, said, ²¹⁰ was not this *man* able,

 he that opened the eyes of the blind, to have
 provided, in order that even this *man* should
 not have died.
38. Then Jesus again groaning in himself, he cometh
 to the grave. Now it was a cave, and a stone
 was lying upon it,
39. the Jesus says, take away the stone, she says to
 him, the sister of him that ⁵¹⁸ had died, Martha
did, Lord already he stinketh. For fourth day
 it is,
40. he says to her, the Jesus *does*, no, I said to thee,
 that if thou should have believed, thou shalt see
 the glory of the God.
41. Then they took away the ⁸⁰² stone. And the Jesus
 he lifted the eyes upwards, and said, father I
 thank thee, that thou heard me.
42. And I had known, that ⁸⁰³ always thou hearest me,

 but on account of the people that have stood by,

802. *Where the dead was laid.* Griesbach rejects this.

803. *Thou hearest me.* The Sense here intended to be conveyed
 is, *Thou grantest what I request*; hence the *Disarrangement*. See
Rule 321.

I spoke, in order that they should have believed,
 that thou sent on this mission me,
⁸⁰⁴

l. and these things having said with a voice loud,

he cried, Lazarus, come forth,

h. he came forth, he that had died, having been⁸⁰⁵
 bound the feet and the hands with grave clothes,⁸¹⁸
 and the face of him had been bound about⁸⁰⁶

 with a napkin, he says to them, the Jesus *does*,

 loose him, and send away to depart.

i. Then many, of the Jews, those that came to the
 Mary, and saw, what things he did, they believed
 on him.

j. But some, of them, went away to the Pharisees,
 and told them, what things the Jesus did.

k. Then the Chief Priests and the Pharisees gather-
 ed a council, and said, what do we, for this, the
 man *referred to*, many miracles he doeth,

l. if we should have left him alone, all will believe
 on him, and the Romans will come, and take
 from us both the place and the nation.

804. *Sent me.* See Note 733. Literally, *The fact*, whereas the
 use intended to be conveyed is, *Believe that he was unfolding the*
vine Will; hence the *Disarrangement*. See Rule 321.

805. καί. Griesbach rejects this.

806. *The face of him had been bound about.* Literally, not his

49. And one who *was* of them, Caiaphas, high-priest being of the year that, he said to them, ye have not known any thing,
50. neither consider, that advantageous to us, in order that one man, he should have died for the people, and not all the nation, it should have perished.
51. And this, of himself, he said not, but high-priest being of the year that, he prophesied, that Jesus was about to die for the nation,
52. and not for the nation only, but in order that also the children of the God that had been scattered abroad, he should have gathered together in one.
53. Then from that the day, they took council together, in order that they should put to death him.
54. Therefore Jesus no more openly was walking among the Jews, but went thence unto the country, near to the wilderness, unto Ephraim, being called a city, and there continued with the disciples of him.

face, but the whole of his head; hence the *Disarrangement*. See *Rule 321*.

- i. And it was near, the passover of the Jews *was*,
 and ⁸⁰⁶many went up to Jerusalem, out of the

 country, before the passover, in order that they
 should have purified themselves.
- ii. Then they sought for the Jesus, and said among
 themselves, in the temple, ⁵¹⁸*those* who had been
 standing, what think ye, that he should not have
 come to the feast.
- iii. Now they had given, both the Chief Priests and
 the Pharisees *had*, a commandment, in order
 that if any one should have known. Where he
 is, he should have shewn, so that they should
 have taken him.

807. *Many went up.* The Literal Sense of this would imply, that
 any, in every point of view, went up; hence *many* when regarded in
 relation to the whole number of the Jews; whereas the Sense intended
 be conveyed is, *that those who went up, where a considerable num-*
ber; hence the Disarrangement. See Rule 321.

CHAPTER XII.

1. Then the Jesus, before six days of the passover, came to Bethany. Where Lazarus was, he that ⁵¹⁸ had died, whom he raised from ⁸⁰⁸ *the* dead.
2. And they made him a feast there, and the Martha, she was serving. And the Lazarus, one he was of them that sat at the table with him.
3. Then the Mary having taken a pound of ointment of spikenard, unadulterated, very costly, she anointed the feet of the Jesus, and wiped with the hair of the head of her the feet of him. And the house, it was filled with the odour of the ointment.
4. Then one says, of the disciples of him, Judas of Simon, Iscariot, that is about him to betray.
5. Why was not this the ointment sold for three-hundred pence, and given to the poor.
6. Now he spoke this *thing*, not that for the poor,

it was concerning him, but because a thief he was, and the bag he was holding, and the things that are put in, he was bearing.

7. Then the Jesus said, send away her *ie detain her not with accusations*, unto the day of the burial of me, she hath kept it.

8. For ye have the poor ⁸⁰⁹ always with yourselves.
..... 810
But ye have me not always.

9. Now people much knew, *even* of the Jews, that there he is, and they came not on account of the Jesus only, but in order that also they ⁸⁰⁹
should have seen the Lazarus, whom he raised ⁸⁰⁸
from *the* dead.

10. But the chief priests consulted, in order that also ⁸¹¹
they should put to death the Lazarus,
.....

809. *For ye have &c.* Literally, *The poor are actually personally h you*; whereas the Sense intended to be conveyed is, *There is at times persons that are poor*; hence the *Disarrangement*. See Rule 321.

They should have seen. Literally, *Seen personally him*; whereas the Sense intended to be conveyed is, *Satisfy themselves that he had lly returned to life*; hence the *Disarrangement*. See Rule 321.

810. *Ye have me not always.* See Note 809. Literally, *not rays with you in any way* in consequence of the preceding Clause; whereas the Sense here is, *ye have me personally not always*; hence the *Disarrangement*. See Rule 321.

811. *Should put to death.* Literally, *that they personally should do* whereas the Sense intended to be conveyed is, *That his life might taken*; hence the *Disarrangement*. See Rule 321.

11. because many, on account of him, were going away, many of the Jews *were*, and were believing on the Jesus.
12. On the next day, people much that came to the feast, having heard, that Jesus comes to Jerusalem,
13. the branches of the palm-trees took, and went forth for meeting him, and were crying, Hosanna *i e save we pray thee*, having been blessed, he that cometh in ⁸¹²the name of Lord ⁸¹²*i e God*, the king of the Israel *referred to*.
14. And the Jesus having found a young ass, he sat on it. As it is *i e exists*, having been written.
15. Fear not, daughter of Sion. Behold the King of thee he comes, sitting on a colt of an ass.
16. Now these things the disciples of him understood not the first, but when the Jesus was glorified. Then they were remembering, that these things were ⁸¹³*i e happened* on account of

812. *In name of Lord.* Of God. See my Tract on *κυριος*. To come in the name, would I conceive mean, To have the Appellation of *i e* to be called by that name; whereas the Sense intended to be conveyed is, To come under the authority and sanction of; hence the Omission of the Article. See Rule 343.

813. *Were.* See Rule 312. Not exclusively on his account; hence the *Peculiar Government*.

him, having been written, even these things done to him.

1. And the *party* of people bearing record to the much people *v* 12, the *party* that was with him, when he called the ⁸¹⁴Lazarus, out of the grave, and ⁸⁰⁸raised him, from *the* dead,

2. on account of this *record*, even it met him, the *party* of the people much *v* 12 *did*, because they heard this, him to have been doing the miracle.

3. Therefore the Pharisees, they said among themselves, ye perceive, that ye do not prevail anything, behold, the world, after him, gone.

4. And certain ⁵⁴⁸Greeks were, of them that come up, in order that they should have worshipped in the temple.

5. And these came to Philip the *i e that is* of Bethsaida of the Galilee *referred to*, and were desiring him, saying, Sir we should wish the Jesus to have seen,

6. Philip cometh and telleth the Andrew *referred to*, and again Andrew and Philip, they tell the ⁵²⁶human form of Jesus.

814. *He called the Lazarus out.* Literally, *He called, and Lazarus* *ne out of the grave*; hence the *Disarrangement*. See Rule 321.

23. And the Jesus he answered them, saying, the hour *for my being seen by man* has come, in order that the son of the man *i e him of the*
⁸³⁷
human race that is the son should have been glorified by man.
24. Verily verily I say to you, except the corn of the wheat having fallen into the ground, it should have died, it alone abides. But if it should
⁸¹⁵
 have died, it yields much fruit,
25. he that loveth the earthly life of him, he shall lose it, and he that hateth the earthly life of him, in the world this, unto life eternal, he shall keep it,
26. if he would serve me, any one *would*, follow *i e*
⁸¹⁶
⁸¹⁷
ohey me, and where I am. There also the servant the *i e that is* mine, he shall be, if any one
⁸¹⁸
 would serve me, he will honor him, the father *will*.

815. *It yields much fruit.* Not in all cases, which is the Literal Sense; hence the *Disarrangement*. See Rule 321.

816. *If he would serve me.* Not me personally, which is the Literal Sense, but my cause; hence the *Disarrangement*. See Rule 321.

Follow me. Not Literally, the Sense intended to be conveyed being, *Yield obedience to my instruction*; hence the *Disarrangement*. See Rule 321.

817. *I am.* Not, *where I now am*, which is the Literal Sense, but, *where I shall be i e wherever I am*; hence the *Disarrangement*. See Rule 321.

7. Now the soul of 'me, it has been troubled, and what I should have said *is*, father, save me, from the hour this, but for this, *that* I came *into this world* for the hour this,
3. father, glorify the name of thee.⁸¹⁸ Then a voice

 came out of the heaven, verily I glorified, and
 again I will glorify *it*.⁸¹⁹
1. Therefore the people that had stood by and heard, they stated thunder to have been happen-

 ing, others said, an angel uttered it,⁸²⁰
1. the Jesus answered and said, not on account of me, it the voice has come, but on account of you.
- . Now judgment it is *as determined* by the world this. Now the prince of the world this *i e* Now *he that now determines*, he shall be cast out *i e* *deprived of his power to determine*,

118. *Glorify the name of thee.* The Sense here intended to be conveyed is, *Glorify thyself*; hence the *Disarrangement*. See Rule 321.

119. *It.* Literally, *my name*; whereas the Omission of the Pronoun, shews the Sense to be to this effect. See Rule 322. *I will glorify what you have referred to.*

120. *Uttered it.* Literally, *spoke to him*, had the *Arrangement* been *Regular*, but the reference here is only to the greatness of the sound, an angel might have whispered to him; hence the *Disarrangement*. See Rule 321, and hence the Paraphrase.

32. for I, if I should have been lifted up from the earth, will draw all ⁸²¹ *classes of men to the determinations of myself.*
33. And this he said, signifying what death, he was about to die,
34. it answered him, *the party of the people did*, we heard out of the law, that the Christ, he abides unto the ever, and how sayest thou, that it is necessary to have been lifted up the son of the man ⁵³⁷ *i e him of the human race that is the son*, who is this the son of the man ⁵³⁷ *i e of the human race that is the son.*
35. Then he said to them, the Jesus *did*, yet a little while, the light, with you, it is, walk. While the light ye have, in order that darkness ⁸²² *should not have come on you*, for he that walketh in the darkness *referred to*, he hath not known, whither he goeth.
36. While the light ye have, believe in the light, in

821. *Will draw all classes of men.* Literally, *all men*; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

822. *That darkness should not have come on you.* Literally, *that you are not made dark*; whereas I think the Sense intended to be conveyed is, *That you make not yourselves dark*; hence the *Disarrangement*. See Rule 321.

order that sons of light ye should have been, these things, the Jesus said, and having departed, he *as to his being the Messiah* was hid from them.

37. Notwithstanding so many ⁸²³miracles ⁸²⁴by him had been doing before them, they were not believing in him *to be the Messiah*,

38. *this came to pass*, in order that ⁸²⁵the saying of ⁸²⁶Esaias the prophet should have been fulfilled, which he spoke, Lord who believed the report of us *respecting the Messiah*, and the arm of Lord *i e* ⁸¹²God *i e* the power of God to accomplish it was ⁸²⁶revealed *i e* was acknowledged by whom,

823. *Miracles of him.* Literally, *His own personally*; whereas the Sense intended to be conveyed is, *Miracles performed by him*; hence the *Disarrangement*. See Rule 321.

824. *Had been doing.* See Note 518. According to Valpy this should be, *Who had been doing*. I omit the *Who*, in obedience to the Sense.

825. *In order that &c.* Literally, *The reason they were not believing, was, that the saying of Esaias should have been fulfilled*; whereas the Sense intended to be conveyed, is confined to a statement of facts, thus, *The fact is, notwithstanding their having witnessed so many miracles, they were not believing, and this occurred, in order that the saying of Esaias should have been fulfilled*; hence the *Disarrangement*. See Rule 321. Observe it is not, *They did not believe in him, in order that &c.*

826. *Was revealed by whom.* The Literal Sense of the *Regular Arrangement* would imply, *by no one*; whereas the Sense intended to be conveyed is, *by no Sect of men*; hence the *Disarrangement*. See Rule 321.

39. on account of this *disbelief of Esaias's report*,
they were not able to believe *Jesus to be the
Messiah*, therefore again Esaias said,
40. he *in their disbelief of my report* hath blinded
the eyes of them *in relation to the Messiah*,
.....⁸²⁷
and hath hardened the heart of them *in relation*
.....⁸²⁷
to the same, in order that they should not have
seen with the eyes *with which they looked into*
this subject, or understood with the heart
with which they regarded it,⁸²⁸ or should have been
converted, or I should have healed them,
41. these things Esaias said, when he beheld the
glory of him, and spoke concerning him.
42. Yet indeed even of the chief rulers, many be-
lieved on him, but on account of the Pharisees,
they were not confessing, in order that not put

827. *He hath blinded the eyes of them, and hardened the heart of them.* The occasion of the *Disarrangement* I do not consider to be designed to shew, that the Sense is to be understood, not Literally but Metaphorically; for I am not aware what other than a Metaphorical Sense can be attached to, *And hath hardened the heart of them.* In this opinion I am supported by Mat. 13-16, *The ears of you.* I consider the occasion of the *Disarrangement* is to shew, that the Sense is to be understood with restriction; *He hath not blinded their perception on every point, but only in relation to the Messiah*; hence the *Disarrangement*. See Rule 321, and the following Note.

828. *With which they looked at this subject.* See preceding Note, and observe, no Pronoun is expressed, it is not, *The eyes of them*, as *by its omission* do I justify my Paraphrase.

- out of the synagogue they should have been.
- . For they loved the glory of the men *referred to*, more than the glory of the God.
- . Then Jesus he cried and said, he that believeth on me, he believeth not on me, but on him that sent me,
- . and he that seeth me *with acceptance*, he seeth him that sent me *with acceptance*,
- . I a light, unto the world, have come, in order that every one that believeth on me, in the darkness of *uncertainty as to his future state*.⁸²⁹ He should not have abode,
- . for if any one of *i e belonging to me* should⁸³⁰ have heard the words *which I have spoken*, and should not have believed *all the truth*,⁸³¹ I should not condemn him. For I came not, in order

829. *He should not have abode.* The Literal Sense here intended would be, *He should be absolutely without doubt*; whereas the sense intended is, *He should have no doubt as regards the sufficiency of Christ's Dispensation*; hence the expression of the Major Stop. See verse 321.

830. *Which I have spoken.* There is nothing to justify the Translation, *The words of me*, it must be, *Any one of i e belonging to me*; since the passage stands, *Have heard the words*, and the context in opinion leads us to supply, *Which I have spoken*. See next verse. *d receiveth not the words of me.*

831. *All the truth.* It must not be forgotten, that the Pronoun, *em*, is not expressed. It is not, *And should not have believed them the words.*

that I should condemn the world, but in order
that I should have saved the world,

48. he that rejecteth me, and receiveth not the
words of me, he hath that that condemns him,
the word which I spoke, that *word* shall con-
demn him, in the last day,

49. for I, of myself, spoke not, but he that sent me,
father, he ⁸³² gave me a commandment, what I
.....
should have said, and what I shall speak,

50. and I have known, that the commandment of
him *referred to*, life eternal it is. Therefore
what things I ⁸³³ say. As he hath said to me, the
.....
father *hath*, so I speak.

832. *Gave me a commandment.* The Literal Sense of this would require a specific appointment of every word spoken; whereas I conceive the Sense intended to be conveyed is, *A general instruction relative to all the matters on which he taught*; hence the *Disarrangement*. See Rule 321.

833. *I say.* I consider the object of the *Disarrangement* here, to be intended to mark the Sense to be to this effect. *What things are spoken by me.* See Rule 321, and the preceding Note.

CHAPTER XIII.

1. Now before the feast of the passover, [the Jesus
⁸³⁴ who ⁵¹⁸ had been knowing, that ⁸³⁵ the hour of him

 has come, in order that he should have departed
 out of the world this, to the father, having loved
 the his own that are in the world, unto end, he
 loved them,]
2. and supper having been ended, the devil already
⁵¹⁸ had been entering into the heart of Judas of
 Simon, Iscariot, in order that ⁸³⁶ he should have

 betrayed him,

834. *The Jesus who had been knowing.* The Literal Sense of this would imply an exact specification of the time, *when Jesus knew*; whereas the Sense intended to be conveyed, is a mere specification of facts, without relation to the time, *of Jesus' knowing*, beyond what is recorded; Thus:—*What I am about to relate, was before the feast of the passover, and after the time that Jesus knew that his hour was come*; hence the *Disarrangement*. See Rule 321.

The Parenthesis is here very clearly marked, as without it, the word, *Supper*, in the 2nd verse, would be without *Government*.

835. *The hour of him.* The Literal Sense of this would imply, *An hour especially his*; whereas the Sense intended to be conveyed is, *The time when he was appointed to die*; hence the *Disarrangement*. See Rule 321.

836. *He should have betrayed him.* The Literal Antecedent to the Pronoun here would be, *The Devil*; hence the *Disarrangement*. See Rule 321.

3. [the Jesus who had been knowing, that all things

 he has given to him, the father *has*, with respect
 to the hands ⁸³⁸ *i e the performance*, and that from
⁸³⁹ God he came, and to the God he goes]
4. he rises from the supper, and lays aside the garments *worn at suppers*, and having taken a towel, he girded himself.
5. Then water pours into the basin *used for washing*, and began to wash the feet of the disciples, and to wipe with the towel, with which he ⁸⁴⁰ was *I may say, he* having been girded *with it*.
6. Then he comes to Simon Peter, and he says to

837. *The Jesus &c.* See Rule 211. The Sense appears to me clearly to mark this to be a Parenthetical Sentence, and I regard the object of the *Disarrangement* here, See Rule 321, to be designed also to point it out as such, by an agreement of the *Government*, with the corresponding passage in verse 1.

838. *The performance.* It can hardly escape a careful reader, that there is no sanction for the Pronoun, *His*, in the Received Translation; hence my Paraphrase.

839. *From God.* Had the Article been here expressed, I conceive it would have implied, An absolute separation from God, such being the Literal Sense, which not being the case, is the occasion of its omission here. See Rule 343. Observe end of Verse, *And to the God he goes.* See Note 505.

840. *With which he was &c.* The Literal Sense in this connection of, *With which he was girded*, would I conceive imply, *That the Towel remained round our Saviour's waist, during the time that he wiped the Apostles feet with it*; whereas the Sense intended to be conveyed is, *That the Towel was first girded round our Saviour's waist, then ungirded, and employed to wipe the disciples feet*; hence the *Peculiar Government* here, See Rule 322.

- him, that *Peter did*, Lord, ³⁴¹washest thou the feet
of me,
.....
- . Jesus answered, and said to him, what I do, thou
hast not known yet. But thou shalt know after
these things *have been done*,
- . he says to him, Peter *does*, thou shouldst not
have washed the feet of me, unto the ever, he
answered him, the Jesus *did*, if I should not
have washed thee, thou hast not a part, with me,
- . he says to him, Simon Peter *does*, Lord wash not
the feet of me only, but also the hands and the
head of me,
- . he says to him, the Jesus *does*, he that has been
³⁴²washed, he hath no need to *accomplish the end*
.....
I propose save the feet to have washed, but
clean wholly is, and ye clean are, but not all.
- . For indeed he had knowledge of him that be-

341. *Washest thou the feet of me.* The occasion of the *Disarrange-*
ment here, I consider intended to mark the Sentence to be an
interrogation. See Rule 210. Usually the Pronoun, *Thou*, would
have been *Disarranged* for this purpose, but in the present case, the
pronoun, *Me*, is selected. I conceive to make it Emphatic. See
Rule 321.

342. *He hath no need.* The Literal Sense of this is very far from
being true; hence the *Disarrangement*. See Rule 321, in order to
bring out the Sense expressed in the Paraphrase.

trays him, on account of this *knowledge*, he said,
not all clean, ye are.

12. Then after he washed the feet of them, and taken the garments of him, having sat down again, he said to them, understand, what I have done to you,
13. ye call me, the master and the Lord, and truly ye speak. For *ie That* I am.
14. Then if I washed ⁸⁴³the feet of you, *I*, the Lord and the master *did*, verily ye owe to one another to wash the feet.
15. For an example I gave you, in order that as I *did* to you so, ye should do.
16. Verily verily I say to you, a servant greater than the Lord of him is not, neither one sent, greater than he that sent him,
17. if these things ye have understood, happy ye are, if ye should do them,
18. not concerning all of you, I speak *this*, I have known, whom I chose, but *I choose as I have done*, in order that the Scripture *recorded below*,

843 *The feet of you.* The Literal Sense would imply, *feet the common property of them all*, hence the *Disarrangement*. See Rule 321.

it should have been fulfilled, he that eateth with me the bread, he lifted up against me the heel of him

2. now I tell you before the *thing* has come to pass, in order that when it should have come, ye should have believed, that I exist.

3. Verily verily I say to you, he that receiveth, whomsoever I shall send, he ⁸⁴⁴ *in effect* receiveth me. And he that ⁸⁴⁴ *so* receiveth me, he receiveth him that sent me,

4. these things having said, the Jesus he was troubled in the spirit, and testified, and said. Verily verily I say to you, that one, of you, shall betray me.

5. Then they were looking on one another, the disciples *were*, doubting concerning whom, he spake.

6. Now there was, leaning, one of the disciples of him, on the bosom of the Jesus, whom the Jesus was loving.

7. Then he beckons to this *man*, Simon Peter *does*,

344. *He in effect receiveth me.* The occasion of the *Disarrangement* is designed, I consider, to determine this to be the Sense intended be conveyed, which certainly is not the Literal Sense; hence the *sarrangement*. See Rule 321.

to have asked, whoever may it be, concerning whom he spake.

25. Then *he who* having leaned, that *man before-mentioned*, on the breast of the Jesus, he says to him, Lord, who is it,
26. the Jesus answers, that *man* it is, to whom I, having dipped the sop *now in my hand*, shall give, and having dipped the sop, he gives to Judas of Simon, Iscariot,
27. and after the sop.⁸⁴⁵ Then he entered into that *man*, the devil *did*. Then he says to him, the Jesus *does*, what thou doest, do quickly.
28. And this *saying* no one understood, no one of those at the table, for what, he said it.
29. For some were thinking.⁸⁴⁶ Because the bag, the Judas was holding, that he says to him, the Jesus *does*, buy, what we have need⁸⁴⁷ of for the

845. *Stop*. The Literal Sense would make the Antecedent to the Pronoun, *He*, Judas Iscariot; hence the *Major Stop* here. See Rule 322.

846. *Stop*. Literally, *Because Judas held the bag, the people thought*; whereas the Sense intended to be conveyed is, *Not that his situation necessarily cause them so to think, but only his situation influenced the direction of their thoughts*; hence the *Major Stop* here. See Rule 322.

847. *We have need of*. Literally, *need*, means, *cannot be done without*; whereas I conceive the Sense intended to be conveyed is,

feast, or in order that something should have⁸⁴⁸
distribution to the poor.

30. Then having received the sop, that *man having*.
Immediately he went out. And night was.
Then when he went out,

31. the Jesus says. Now the son of the man *ie him*⁸³⁷
of the human race that is the son, by what has
occurred was glorified, *by revealing the traitor*,
and the God was glorified in him,⁸⁴⁹

32. *this will be manifest, for* if the God, was glorified⁸⁴⁹
in him, even the God shall glorify him, in him-
self, verily immediately he shall glorify him,

33. little children. Yet a little time, with you, I
am, ye shall seek me, and as I said to the Jews,

What is usually had at the feast; hence the Disarrangement. See Rule 321.

848. *In order that &c.* Had the Arrangement been Regular, I consider the Sense conveyed would have been, that Jesus had commanded to buy what was necessary for the feast, and to give immediately something to the poor; whereas I consider the Sense intended to be conveyed, is to this effect. *Buy what we require for the feast, as well as for the distribution to the poor that is connected with it; hence the Disarrangement. See Rule 321.*

849. *If the God was glorified.* Literally, *made intrinsically more glorious*; whereas the Sense intended to be conveyed is, *If man became more sensible of the glory that God possessed by him; hence the Irregular Arrangement. See Rule 321.*

that where I ⁸⁵⁰go, ye are not able to have come, so
⁸⁵¹I say to you now,

34. *and in so saying* I ⁸⁵²give a commandment new to
 you, in order that ye should have loved one
 another. As I loved you, in order that also ye
 should have loved one another,

35. in this *love*, all shall know, that ⁸⁵³disciples ye are
⁸⁵⁴to me, if ye should have love to one another,

850. *I go.* I conceive the occasion of the *Disarrangement* here, See Rule 321, is to shew, that the Literal Sense is not the Sense intended to be conveyed; for I conceive the Literal Sense would be verified, by any one being, as Jesus was, laid in a grave.

851. *I say to you.* Literally, this would be confined to those to whom he spoke; whereas I conceive the Sense intended to be conveyed is, *To you who are my disciples*; hence the *Disarrangement*. See Rule 321.

852. *I give a commandment.* This Literally implies, something to be done, whereas all that they received, was information of what was to happen; hence the *Disarrangement*. See Rule 321.

I would here observe, there is no justification for the Translation, *A new commandment to love one another*, which considering our Saviour's character, proclaims its own falsification, by styling a commandment, *to love*, a new commandment. No wonder that thousands have been puzzled at this. Our Saviour says, that he gave, *the new commandment*, or, in other words, revealed to them what was about to happen, in order that they should cultivate love for each other.

853. *Disciples ye are to me.* Let this be first observed, it is not, *Disciples of me* i e *my disciples*, but, *Disciples to me*; this Literally would imply, the disciples acceptance of Jesus; whereas I question whether the Sense intended to be conveyed, is not to this effect, *All shall know, that those exercising such love, are accepted by me as disciples*; hence the *Disarrangement*. See Rule 321.

854. *Ye should have love.* Literally, *What has been described shall happen, if ye to whom I address myself, should have love*; whereas the Sense intended to be conveyed is, *That ye are disciples to me, if ye who claim to be so, should have love*; hence the *Disarrangement*. See Rule 321.

- . he says to him, Simon Peter *does*, Lord whither
goest thou, he answered him, the Jesus *did*.
Whither I go, thou art not able me now *ie*
while in this world to have followed. But after-
wards thou shalt follow me,
- . he says to him, Peter *does*, Lord why am I not
able thee to have followed now, I will lay down
⁸⁵⁵ the natural life of me for thee,
- . he answered him, the Jesus *did*, *thou sayest* thou
⁸⁵⁵ wilt lay down the natural life of thee for me.
Verily verily I say to thee, a cock it shall not
crow, until thou shalt deny me thrice.

55. *I will lay down &c.* Literally, he had determined to do it; whereas the Sense intended to be conveyed is, *He was ready to do it*; hence the *Disarrangement*. See Rule 321.

CHAPTER XIV.

1. Be not troubled, the heart of you ⁸⁵⁶ *at my saying*
I go away, believe in the God, also in me,
 believe,
2. in the house of the father of me, mansions many
 there are. And if not, I would have told you, I
 go to have prepared a place for you,
3. and if I should have been gone, and shall prepare
 for you a place. Again I come, and will receive
 you, to myself, in order that where I ⁸⁵⁷ *am*, even
 ye should be,
4. *I say ye should be*, for whither I go, ye have
 known, ⁸⁵⁸ *I go to the father*, and ye have known
 the way *that leads to him*,

856. *The heart of you*, Literally has reference to something common to them all; whereas the Sense intended to be conveyed, has reference to their individual feeling; hence the *Disarrangement*. See Rule 321.

857. *Where I am*. Literally, *if at the right hand of God, even ye should be there*; whereas the Sense intended to be conveyed is, *In the region where I am, even ye should be*; hence the *Disarrangement*. See Rule 321.

858. *And ye have known the way*. Literally, *Ye are aware that ye have known the way*; whereas the Sense intended to be conveyed is, *Ye have known (although ye may not be aware of it) that which is the way*; hence the *Disarrangement*. See Rule 321.

5. he says to him, Thomas *does*, Lord we have not known. Whither thou goest, and how are we able the way to have been knowing,
6. he says to him, the Jesus *does*, I, the way am *i e disclose that leads to the father*, and the truth *that is accepted by him*, and the life *that is obtained from him*, no one cometh to the father *i e cometh in this world to a knowledge of God being his father*, except by means of me,
7. if ye had *obtained* a knowledge of me, verily ye
⁸⁵⁹
 would have *obtained* a knowledge of the father

 of me, and from henceforth *having told you this*,

 ye have a knowledge of him, and have beheld him *as he ordinarily reveals himself to man*,
8. he say to him, Philip *does*, Lord make known to us the father, and it sufficeth us,
9. he says to him, the Jesus *does*, I am so great a
⁸⁶⁰
 time with you, and thou hast not a knowledge

859. *Verily ye would have a knowledge.* The Literal Sense of this would imply, a perception of the individual of the possession of the knowledge referred to; whereas the Sense intended to be conveyed, has reference to a fact, *ye have it, although perhaps ye are ignorant of possessing it*; hence the *Disarrangement*. See Rule 321.

860. *I am so great a time.* Literally expresses without limitation, *a great time*; whereas the Sense intended to be conveyed is, *A great time as regards having knowledge of the person*; hence the *Disarrangement*. See Rule 321.

of me Philip, he that beholdeth me ⁸⁶¹ *aright*, he hath beheld the father *as he ordinarily reveals himself to man*, and how sayest thou, make known to us the father,

10. *for so to say, thou shewest* thou dost not believe, that I, in the father, and the father, in me, is, the words which I speak to you, of myself, I speak not. But the father that in me dwells, he doeth the works *which my words foretell shall happen*,
11. believe me *in saying*, that I, in the father, and the father, in me, *is*. And if not, on account of the works themselves *occurring*, believe me.
12. Verily verily I say to you, he that believeth in me, the works which I ⁸⁶² *should* effect *in comple-*

861. *He that beheldeth me, he hath beheld the father.* The Translation, *He that hath seen me, hath seen the father*, can in no way be justified, it must be, *He that sees me, he hath seen the father.*

862. *I should effect.* The original is in the Present Indicative or Subjunctive, and the Sense commonly supposed to be conveyed, is that of Perfected Actions, some past, some future; surely to convey such a Sense in Greek, it must have been, *The works which I have done*, as to the Perfected Action of the future see C. 4 v. 7. *Give me to have drunk.* In order to prove the incorrectness of my Paraphrase, let it be shewn, that the present Tense cannot express the Sense that is expressed in it, and in addition, give a probable explanation, of who in the present day, even claims to do, *the works that our Saviour did*; as also who at any time whatever, ever did a greater work, than say to the sea, *Peace be still*, and to man, *Thy sins are forgiven thee*.

tion of my promises, even that *man* shall do, and more than these, he shall do, for I, to the father of me, go,

13. and whatever *is required for establishing this, that* ye should ask *of the father* in the name of me, this I will effect, in order that *to man* the father should have been glorified through the son,
14. *I say through the son*, if what ye asked in the name of me, I shall effect,
15. if ye love me, keep the commandments ⁸⁶³ the *ie*
that are mine ie that I have delivered to you,

16. and I will pray the father, and ⁸⁶⁴ he shall give⁸⁶⁴
 another comforter to you, in order that it should
 abide with you, unto the ever,
17. the spirit ⁸⁶⁵ of the truth *concerning me*, which the

863. *Ye keep the commandments &c.* Literally, *His commandments*; whereas I conceive the Sense intended to be conveyed is, *The commandments which I convey to you*; hence the *Disarrangement*. See Rule 321.

864. *He shall give you another comforter.* I perceive no reason why the passage is *Disarranged*, except it is to shew, that it is not an Existence which is here referred to, and which the Literal Sense would require it to be, but merely a Cause or Source of comfort, *I will pray the Father, that he will enable you to perceive, that which the truth shall effect, and thereby procure comfort to yourselves.* See Rule 321. Let those who differ from me, assign a just reason for the *Disarrangement* here. See Note to Verse 26 *The Comforter*.

865. *The Spirit of the truth.* I much question, whether in accordance to the usage of Greek, the Phrase, *Spirit of Truth*, can any more be regarded as the Appellation of an Individual, than can the Phrases, *Spirit of bondage—Spirit of fear—Spirit of adoption—Spirit of deep*

world is not able to have received, because it
 does not examine it, neither has knowledge of it.
 But ye have knowledge of it, for with you, it
 dwells, and in you, it shall be,

18. I will not leave you desolate, I come to you.

19. Yet a little, and the world no more beholds me.
 But ye behold me, because I live, also ye shall
 live,

20. in that the day *referred to*, ye shall know, that I
am in the father of me, and ye *are* in me, and I
am in you,

21. he that hath the commandments of me, and
 keepeth them, that *man* it is, that loveth me.
 And he that loveth me, he shall be loved

sleep &c. &c. &c. be so regarded; and still less am I aware, that the phrase, *The Spirit of the Truth*, can be so regarded, as the Article before the last word, most unquestionably increases the difficulty of so regarding it; at all events, I cannot recal anything that will justify either phrase being so regarded, and I am not able to prescribe a better *Form of Greek*, than is here used, to express the Sense that is contained in my Paraphrase. See my Tract on Πνευμα.

866. *It.* To express the Sense in my Translation, can a better *Form of Greek* be employed, than that which is used in the original?

867. *Beholdeth me no more.* The Sense here intended to be conveyed is, *Beholdeth me no more in the manner in which it used to behold me*, which being a limited Sense, is not the Literal Sense; hence the *Disarrangement*. See Rule 321.

868. *Ye shall know.* Literally, *Ye who I now address shall know*; whereas the Sense intended to be conveyed is, *Ye that believe in me shall know*; hence the *Disarrangement*. See Rule 321.

of the father of me, and I will love him, and will manifest to him myself,

22. he says to him, Judas *does*, not the Iscariot, Lord,
 what hath come, that thou art about to manifest
 to us *that believe in thee* thyself, and not to the
 world,

23. Jesus answered, and said to him, if any one loves
 me, he will keep the saying of me, and the father
 of me, he will love him, and to him, we will
 come, and will make an abode with him,

24. he that loves not me, he keeps not the sayings of
 me, though the word which ye hear, mine is
 not, but *the* fathers that sent me,

25. these things I have spoken to you, with you abiding.

869. *He keeps the saying of me.* Literally, *he does so absolutely*; whereas the Sense intended to be conveyed is, *he desires and strives to keep it*; hence the *Disarrangement*. See Rule 321.

870. *And will make an abode,* Not actually, which is the Literal Sense, but the individual shall feel himself to be blessed, protected, and cared for, as fully as had what is stated, actually occurred; hence the *Disarrangement*. See Rule 321.

871. *Mine is not.* Literally, in this connection, *I spoke not*; whereas the Sense intended to be conveyed is, *I spoke not by my own authority, but by the command of God*; hence the *Disarrangement*. See Rule 321.

872. *The father that sent me.* See Note above. Literally, *The father spoke it*; whereas the Sense intended to be conveyed is, *By the Father's command I spoke it*; hence the *Disarrangement*. See Rule 321.

873

26. But the comforter, the spirit the *i e* that is holy,
 which the father will send in the name of me,
 that *comforter* shall teach you all things, and

 bring to the remembrance of you all things,
 which I said to you,

873, *The Comforter—the Spirit.* See my Tract on Πνευμα. There is every reason to consider, that the Comforter here spoken of, is not the same as is spoken of in v. 16 and 17; since if it was, the phrase would then I think be, *The Spirit of truth*, but it is, *Spirit of the truth*, that is, of the truth referred to, *i e* concerning me. And not only do the Phrases themselves differ, but the facts connected with each, are also different. The one termed, *Another Comforter—The spirit of the truth*, has relation, *only*, to effects that are natural. The other termed, *The Comforter—The Spirit the holy*, has relation to effects that are Supernatural. In John 14-16, we read, *I will pray the father, and he shall give another Comforter to you, in order that he should abide with you unto the ever, the spirit of the truth (concerning me) which the world is not able to receive, because it does not examine it, neither has knowledge of it, but ye have knowledge of it, for with you it dwells, and in you, it shall be.* The truth concerning our Saviour, did dwell with his disciples, yet Jesus might pray to God in their behalf, for another Comforter in relation thereto, in their perception and acceptance of it, and their completion, confirmation and continuation in it, unto the ever; but how according to the Received Translation, *the worlds not being able to receive it, because it does not see or know it*, whether referred to the Holy Spirit, or to the truth, is to be regarded, not as the world's misfortune, but as its fault, I am not able to understand. In C. 15-26 There is no new matter. In C. 16-13 it is not said, *it will guide, into all truth, but into all the truth (concerning me)*, and the only clause in it, that appears to sanction an idea of more than natural agency, is, *and the things that do come, it will shew i e explain or make apparent to you*; but had Supernatural Agency been referred to, the Greek would have been, *It will shew you the things to come, or, the things that will come.* And now compare what is here said, with what is said respecting the operation of the Holy Spirit C. 14-26. Here it is, *it will guide you into all the truth*, observe the limitation, *it will not speak by itself, but whatever it should have received, it will speak*; but in C. 14-26 it is, *It shall teach you all things, and bring to your remembrance, all things which I said to you.* To teach all things, and to bring to remembrance all things, must be effected by Supernatural Power. What in C. 16.7 is as

27. I leave peace with you, I give peace the ⁸⁷⁴ *i e that*
⁸⁷⁵ *is* mine to you, not as the world gives, I give to
⁸⁷⁶ you. Trouble not the heart of you. And fear
 not,
28. ye heard, that I said to you, I go away, and I
 come to you, if ye were loving me, ye would
⁸⁷⁷ have been rejoicing, for I go to the father, and
 the father of me, greater than I, he is,
29. and now I have told you previously *to its being*
possible for it to have happened, in order that
 when it should have happened, ye shall believe,
30. not now many things I will tell to you. For
⁸⁷⁸ the prince of the world cometh, and in me, he
⁸⁷⁹ hath not any thing,

regards man's knowledge of it, to prevent the Holy Spirits (which dwells in the disciples C. 14-16) coming to them, unless our Saviour departed from them, and unless our Saviour did depart from them, how was it possible for, *The Spirit of the Truth*, in relation to the Prophecies respecting his death, to be with any of the followers of our Lord. I am not aware, that verses 8, 9, 10, and 11, of C. 16, afford any decisive evidence, in favor of either view of the subject.

874. *I leave peace.* The Literal Sense admits of no limitation; whereas the Sense intended to be conveyed is restricted; hence the *Disarrangement*. See Rule 321.

875. *Not as the world gives.* Literally, not even in the same manner; whereas the Sense intended to be conveyed is, *Not of the same description*; hence the *Disarrangement*. See Rule 321.

876. *The heart of you.* The Literal Sense would imply, that the heart was something common to them all; hence the *Disarrangement*. See Rule 321.

877. *Said.* Griesbach rejects this.

878. *The prince of the world comes.* I conceive this is *Disar-*

31. but *what I do tell I speak* in order that the world should have known, that I love the father, and as he gave commandment to me, the father *did*.
So I do, be up, we should go hence,

ranged, in order to shew, that the Sense intended to be conveyed, is the Metaphorical Sense, representing Earthly Power as an Existence; hence the *Disarrangement*. See Rule 321.

This. Griesbach rejects this word.

CHAPTER XV.

1. I, the vine the *ie that is* true am, and the father of me, the husbandman, he is,
2. every branch, in me, not bearing fruit, he taketh away it, and every *branch in me*, the fruit *referred to* bearing, he purgeth it, in order that it ⁸⁷⁹ should bring forth more fruit.
.....
3. Now ye clean are, by means of the word *ie promise of reconciliation to God*, which I have spoken to you,
4. abide in me, and I in you. As the branch, it is not able fruit to bear of itself, except it should have remained in the vine. So neither ye, except in me, ye should have remained,
5. I, the vine am, ye, the branches *are*, he that abides in me, and I in him, this *man* brings forth fruit much, for without me, ye are not able to do anything,

879. *In order that it should &c.* Literally, without the purging, no more fruit could be brought forth; whereas the Sense intended to be conveyed is, *To make the quantity of fruit more than it would otherwise have been*; hence the Disarrangement. See Rule 321.

6. unless any one should have abode in me, he is cast forth, as the branch that is withered, and they gather them, and into a fire, they cast *them*, and they are burned,
7. if ye should have abode in me, and the words of me, in you, should have remained, whatever ye should have wished, ye shall ask, and it shall happen to you,
8. in this *viz. its having happened*, the father of me was glorified, in order that *in man's estimation*
⁸⁸⁰ ye should bear fruit much, and *in order that* ye shall be to me, *in man's estimation*, disciples.
9. As he loved me, the father *did*, so I loved you, continue in the love the *i e that is* mine,
10. if ye should have kept the commandments of me,

 ye shall continue in the love of me. As I have
⁸⁸¹ kept the commandments of the father of me,

 and continue of *i e through* him, in the love,
⁸⁸²

880. *Ye should bear much fruit.* Literally, *Ye by your own power should do it*; whereas the Sense intended to be conveyed is, *That much fruit should be exhibited by you*; hence the *Disarrangement*. See Rule 321.

881. *If ye should have kept the commandments of me.* Literally, *what is absolutely commanded*; whereas the Sense intended to be conveyed is, *What he that is referred to would wish to be done*; hence the *Disarrangement*. See Rule 321.

882. ~~And continue~~ through him, in the love. When any one can

- . these things I have spoken to you, in order that the joy the *ie that is* mine, in you, should have remained, and the joy of you, it should have been full,
- . it *viz. that ye continue in my love*, the commandment the *ie that is* mine is, in order that ye love one another. As I loved you,
- . no one hath greater than this love, in order that
⁸⁸³
for love any one should have laid down the
⁸⁸³
 natural life of him, for the friends of him,

- . ye friends of me are, if ye should do, whatsoever I command you,
- . no more I call you, servants, for the servant he
⁸⁸⁴
 hath not known, what thing, the Lord of him
⁸⁸⁵
 doeth. But I have called you, friends, for all
⁸⁸⁴

sign a just reason for the *Disarrangement*, if the words, *in the law of* *ye*, are regarded as *Irregular Arranged*. I may then be able to consider just Translation of this passage to be, *And continue in the love of* *ye*.

883. *No one hath greater than this love.* Literally, *Not even God*; hence the *Disarrangement*. See Rule 321.

Should have laid down. Literally, the act referred to must have been completed; whereas the Sense intended to be conveyed, has reference to a readiness to comply with that requirement; hence the *arrangement*. See Rule 321.

884. *I call you.* Literally, *you in particular*; whereas the Sense intended to be conveyed is, *You who are my disciples*; hence the *arrangement*. See Rule 321.

885. *The Lord of him.* Literally, *The particular master of him*; whereas the Sense intended to be conveyed is, *The master under whose action he works*; hence the *Disarrangement*. See Rule 321.

things which I heard of the father of me, I made known to you,

16. ye chose not me, but I chose you, and ordained
 you, ⁸⁸⁶*firstly* in order that ye should go and bring
 forth ⁸⁸⁷fruit, and the fruit of you, it should re-
 main, *Secondly* in order that whatever ye should
 ask of the father, in the name of me, I should
 have given you,
17. these things I command you *to observe*, in order
 that ye love one another,
18. if the world ⁸⁸⁸hates you, ye know, that it hath
⁸⁸⁸hated me before you,
19. if of the world, ye were, the world probably the
 his own was loving. But because of the world,
 ye are not, but I chose you, out of the world,
 on account of this, it hateth you, the world *does*,
20. remember the word, which I said to you, a ser-

886 *Ye chose not me.* Literally, *Ye had no power to accept or reject me*; whereas the Sense intended to be conveyed is, *Ye did not propose to me to be your master*; hence the *Disarrangement*. See Rule 321.

887. *And bring forth fruit.* Literally, *necessarily*; whereas the Sense intended to be conveyed is, *And labour for a result which should remain*; hence the *Disarrangement*. See Rule 321.

888. *Hates you.* Not, you personally, which is the *Literal Sense*, but, *the doctrine you promulgate*; hence the *Disarrangement*. See Rule 321.

vant is not greater than the Lord of him, if they
⁸⁸⁹persecuted me, verily they shall persecute you,
⁸⁹⁰if they kept the saying of me, verily they shall
⁸⁹⁰keep the your,

21. and these things all, they will do to you, on
 account of the name of me, because they have
 not known him that sent me,
22. if I came not and spoke to them, they were not
⁸⁹¹having sin. But now they have not a cloak for
⁸⁹²the sin of them,
23. he that hateth me, verily he hateth the father of
⁸⁹³me,
24. if I did not the works among them, which no
⁸⁹⁴other hath done, they were not having sin. But

889. *Persecuted me.* The Literal Sense implies, *Me personally*; whereas the Sense intended to be conveyed is, *My doctrine and those that embrace it*; hence the *Disarrangement*. See Rule 321.

890. *Keep the saying of me.* Literally, *Never transgress it*; whereas the Sense intended to be conveyed, is, *If they respect it*; hence the *Disarrangement*. See Rule 321.

891. *They were not having sin.* The Sense here intended to be conveyed, is restricted to, *They were not having sin in relation to the rejection of me as the Messiah*, which not being the Literal Sense, is the occasion of the *Disarrangement*. See Rule 321.

892. *They have not a cloak.* Literally, *No excuse*; whereas the Sense intended to be conveyed is, *No sufficient excuse to preserve them from bearing their sin*; hence the *Disarrangement*. See Rule 321.

893. *He that hates me.* Literally, *Me personally*; whereas the Sense intended to be conveyed is, *The instruction which I give*; hence the *Disarrangement*. See Rule 321.

now verily they have seen and hated both me
and the father of me,

25. yea *hated*, in order that the word should have
been fulfilled, that has been written in the law
of them *concerning the conduct of those who*
rejected the Messiah, for they hated me without
a cause.

26. But when the Comforter should have come,
which I will send to you, from the father, the
⁸⁶⁵spirit of the truth *concerning me*, which, from
the father, proceedeth, that *Comforter* shall bear
witness for me.

27. And also ye bear witness, because from begin-
ning, with me, ye are,

894. *If I did not the works &c.* If our Saviour desired to reduce
the force of the Pronoun, *I*, and afford the Sense, *If the works perform-*
ed by me, the Irregular Arrangement would effect it, and I know of no
reason to account for the *Arrangement* being *Irregular*, except to
accomplish this end. See Rule 321.

CHAPTER XVI.

1. these things I have spoken to you, in order that
ye should not have been offended,
2. they shall ⁸⁹⁵put out of the synagogues you [yea a
time comes] in order that every one that killed
you, he should have gloried service to do to the
God,
3. and these things they shall do, ⁸⁹⁶because they
knew not the father nor me,
4. but these things I have spoken to you, in order
that when the time should have come, ye should
remember them, that I told you. And these
things I said ⁸⁹⁷not to you at first, because with
you, I had been *i e I had existence*.
5. But now I go to him that sent me, and no one,
of you, asketh me. Whither goest thou,

895. *They should put out of the Synagogue &c.* Literally, *All should be excluded from the synagogues*; whereas the Sense intended to be conveyed is, *that persons should be excluded from the synagogues, for no other crime than embracing Christianity*; hence the *Disarrangement*. See Rule 321.

896. *Unto you.* Griesbach rejects this.

897. *I said not to you at first.* I conceive the Literal Sense is to this effect, *You were not the first persons I told*; whereas the Sense intended to be conveyed is, *I did not in the commencement of my instruction, tell you these things*; hence the *Disarrangement*. See Rule 321.

6. but because these things I have said to you, the sorrow *attendant on leaving you*, it hath filled the heart of you,
⁸⁷⁶
7. Nevertheless I speak the truth *i e what is truth*
⁸⁹⁸
 to you, it is advantageous to you, *it must be so* in order that I should have gone away. For if I should not have gone away, the Comforter, it will not come to you. But if I should have been gone away, I will send it, to you,
8. and having come, that *Comforter* will reprove the world, on account of sin *being incurred through me*, and on account of justification *not being obtained through me*, and on account of condemnation *not being removed through me*.
9. Verily on account of sin, because they believe not in me.
10. And on account of justification, because to the father of me, I go, and not then they behold me *to be the Messiah*.
11. And on account of condemnation, because the prince of *i e he that is mighty in the world* this, he

898. *I speak the truth to you. Literally, on all subjects without limitation; whereas the Sense intended to be conveyed is, I speak the truth to you in saying what follows; hence the Disarrangement. See Rule 321.*

has been condemned *before their eyes for rejecting me.*

12. Yet many things I have to say to you, but ye are not able to bear now.

13. Howbeit when it should have come, that *Com-⁸⁷³forter*, the spirit of the truth *concerning me* *should*, it will guide you, into all the truth *con-⁸⁷³cerning me*. For it will not speak to your mind by itself *i e its own origination*, but whatsoever *fact* it should have received *i e witnessed*, it will speak to your mind, and the things that do come, it will shew to you *also*,

14. that *Comforter* will *glorify*⁸⁹⁹ me, for of the me, it will receive *the truth*, and will shew to you,

15. all things, whatever, the father hath *in my Dis-⁹⁰⁰pen-⁹⁰¹sation*, mine they are to *dispense*, on account

899. *Glorify me.* Literally, *Make me more glorious*; whereas the Sense intended to be conveyed is, *Enable man to discern my glory*; hence the *Disarrangement*. See Rule 321.

900. *The father hath.* I consider the occasion of the *Disarrangement* here is to mark the limitation expressed in the Paraphrase. See Rule 321.

901. *The father hath in my Dispensation.* See Rules 312 and 362, which I think proves, that had the Sense here been, that every individual separate thing possessed by the Father, was individually and separately possessed by the Son, the Verb would have been in the Plural, it is however in the Singular, which I conceive will be found to shew, conveys a restriction to the effect stated in the Paraphrase; hence the *Irregular Government* here.

of this, I said, that of the me, he receives, and will shew to you,

16. a little while, and ye see not me, and again a little while, and ye shall see me, for I go to the father.
17. Then they said, of the disciples of him, to one another, what is it, this which he says to us, a little while, and ye see not me, and again a little while, and ye shall see me, for assuredly I go to the father.
18. Therefore they said, this, what is it, which he says, the little while, we have not understood, what he says,
19. the Jesus knew, that they were wishing him to ask, and said to them, concerning this, do ye enquire among one another, because I said, a little while, and ye see not me, and again a little while, and ye shall see me.
20. Verily verily I say to you, that ye shall weep and
902
.....lament. But the world, it shall rejoice. And
.....

902. *Ye shall weep.* Literally, *Ye personally*; whereas I conceive the Sense intended to be conveyed is, *My followers shall weep*; hence the *Disarrangement*. See Rule 321.

ye shall be sorrowful, but the sorrow of you,
into joy, shall be turned,

21. the woman when she should be in travel, hath⁹⁰³
sorrow, because the hour of her came. But
.....
when the child should have come, no more she
remembers the anguish, on account of the joy,
that a man was born into the world.

22. Therefore also ye have⁹⁰⁴ sorrow indeed now. But
.....⁹⁰⁵
again I will see you, and the heart of you shall
.....
be rejoiced, and no one taketh away the joy of
.....
you from you,
.....

23. and in that the day referred to viz. the day of⁹⁰⁶
their joy after he was taken from them, ye shall
⁹⁰⁷
ask me nothing. Verily verily I say to you,
.....

903. *Hath sorrow.* Literally, *she obtains possession of sorrow*; whereas the Sense intended to be conveyed is, *She suffers pain in giving birth to a child*; hence the *Disarrangement*. See Rule 321.

904. *Ye have sorrow indeed now.* Literally, *at the present moment*; whereas the Sense intended to be conveyed is, *Coming upon you*; hence the *Disarrangement*. See Rule 321.

905. *No one taketh &c.* Literally, *No one does take*; whereas the Sense intended to be conveyed is, *No one in himself possesses power to take*; hence the *Disarrangement*. See Rule 321.

906. *The day of their joy after he was taken from them.* See my Tract on the authority of Scripture with respect to addressing prayer and worship to the Lord Jesus Christ.

907. *Ye shall ask me nothing.* Had the *Arrangement* been *Regular*, I conceive it would have implied, *that the disciples at the time referred to, conversed with, and consequently, had opportunity of making enquiries of Jesus as formerly*; whereas such not being the case,

that whatsoever ye *have* asked the father, in the name of me, he will give to you.

24. Hitherto ye *have* asked of the father nothing, in the name of me, ask, and ye shall receive, *do so* in order that the joy of you it should be *ie exist*, having been full,

25. these things, in proverbs, I have spoken to you,
⁹⁰⁸ a time comes, when no more in proverbs, I will speak to you, but plainly concerning the father, I will inform you,

26. in that the day *referred to*, in the name of me, ye shall ask, and I say not to you, that I will pray the father, for you.

27. For he the father loveth you, because ye *have*
⁹⁰⁹ loved me, and have believed, that I, on the
⁹¹⁰ part of the God, came forth,

28. I came forth on the ⁹¹⁰ part of the father, and have

is I conceive the occasion of the *Disarrangement*, and consequently, the Sense conveyed is to this effect, *Ye shall in no way apply to me*; hence the *Disarrangement*. See Rule 321.

908. *But*. Griesbach rejects this.

909. *Ye loved me*. Literally, *me personally*; whereas I conceive the occasion of the *Diarrangement* here is to shew, that the Sense intended to be conveyed is to this effect, *Ye loved what I taught*; See Rule 321.

910. *On the part of the God*. If this Sense is intended to be expressed, what better *Form of Greek* can be employed, than is found in the Original, and why if the Received Translation conveys the true Sense, does the *Form of Greek* differ from what is expressed in v. 30. See Note 914.

- come unto the world.⁹¹¹ Again I leave alone the world, and go to the father,
29. they say to him, the disciples of him *do*, behold.⁹¹²
Now plainly thou speakest, verily thou speakest
proverb none.
30. Now we have known, that thou hast known all things *that shall happen*, and ⁹¹³ hast no need of *man's prompting*, in order that any one *to obtain what he desires*⁹⁰⁷ asketh thee *after thy departure*⁹¹⁴ for it, by this, we believe, that from God, thou camest forth,
31. he answered them, the Jesus *did*. Now ye believe,
32. behold, an hour cometh, yea now hath come, in order that each should have been scattered to

911. *Stop—Again I leave.* Literally this would imply our Saviour's personal repetition of something previously done by him; whereas the Sense intended to be conveyed is to this effect, *Again the world is left to itself, even by me*; hence the *Major Stop* here. See Rule 322.

912. *Thou speakest proverb none.* Literally, on no occasion, whereas the Sense intended to be conveyed is, *Thou speakest, in what thou hast now said, no proverb*; hence the *Disarrangement*. See Rule 321.

913. *Hast no need.* Literally, *Thou art sufficient in thyself*; whereas the Sense intended to be conveyed is, *Thou art so, as regards man's assistance*; hence the *Disarrangement*. See Rule 321.

914. *From God.* Had the Article been here expressed, it would I conceive have implied, absolute separation, such being the Literal Sense, See Rule 340, which not being the Sense here intended to be conveyed, the Article is omitted. See Rule 343.

- the his own, and ye should have left me alone,
⁹¹⁵
 yet not alone I am, for the father, with me, is,
⁹¹⁶
 33. these things I have spoken to you, in order that
⁹¹⁷
 in me, ye should have peace, in the world, ye
⁹¹⁸
 have tribulation, but have confidence, I have
 overcome the world,

915. *Ye should have left me alone.* Literally, *without any one with me*; whereas the Sense intended to be conveyed is, *Without any one to support me*; hence the *Disarrangement*. See Rule 321.

916. *Not alone I am.* Literally here would imply, that as to man's support, he was not alone, which not being the Sense intended to be conveyed, is the occasion of the *Disarrangement* here. See Rule 321.

917. *Ye should have peace.* Literally, necessarily; whereas the Sense intended to be conveyed is, *Ye should have no cause, such as doubts &c., to prevent your having peace*; hence the *Disarrangement*. See Rule 321.

918. *Ye have tribulation.* The Literal Sense, regarded in connection with what precedes, would imply, that the tribulation here referred to, was a necessary attendant; whereas such is not the case, for although they should have it, it had no necessary connection with what they were required to believe; hence the *Disarrangement*. See Rule 321.

CHAPTER XVII.

1. these things, the Jesus spoke, and lifted up the eyes of him, to the heaven, and said, father, the hour hath come, glorify the son of thee, in order that also the son of thee, he should have glorified thee.
2. As thou gavest him power over all flesh, in order that every *living* thing which thou hast given to him, he shall have given to them life eternal.
3. And it exists, the eternal life ⁹¹⁹ *does*, in order that they should know thee, the only true God, and he whom thou sent, *viz.* Jesus Christ,
4. I ⁹²⁰ glorified thee on the earth, the work I finished, which thou hast given me, in order that I should have done,
5. and now glorify me, thou, father, with thyself

919. *The Son of thee.* I speak with reverence. Literally, this would imply that no other person was privileged with the Appellation of, *Son of God*, which is what Holy Scripture contradicts; hence the *Disarrangement*. See Rule 321.

920. *I glorified thee.* Literally, *I added to thy glory*; whereas the Sense intended to be conveyed is, *I have made man sensible of thy glory*; hence the *Disarrangement*. See Rule 321.

the glory *i e* the glory peculiarly thine, which I was having, at the appointment of, the world to be made on the part of thee,

6. I manifested the name of thee to the men,

 which thou hast given me, of the world, they were

 thine, and thou hast given to me them, and they

 have kept the word of thee.

 7. Now they have known, that all things whatsoever
 thou hast given me, on the part of *i e* for thee,

 they exist,

 8. for the words which thou hast given to me, I have
 given to them, and they received, and knew
 surely, that on the part of thee, I came, and

921. *The name of thee.* Literally, *he manifested the particular Appellation of God*; whereas the Sense intended to be conveyed is, *He manifested the personal action of God*; hence the *Disarrangement*. See Rule 321.

922. *They were thine.* This Literally implies, that God now has no connection with them; whereas the Sense intended to be conveyed is, *They were altogether thine, having no knowledge of me*; hence the *Disarrangement*. See Rule 321.

923. *Thou hast given to me them.* Literally, *Absolutely*; whereas the Sense intended to be conveyed is, *Thou hast given to me them as disciples*; hence the *Disarrangement*. See Rule 321.

924. *They have kept the word of thee.* Literally, *Absolutely*; whereas the Sense intended to be conveyed is, *They have accepted thy word*; hence the *Disarrangement*. See Rule 321.

925. *They exist.* See Rules 312 and 382. Had the sole object here intended to be conveyed, been a declaration, only, that everything was given only to establish the power of God, this *Form of Government* would not have been used. In addition to establishing a knowledge of God's power, it was intended likewise, to be beneficial to man.

they believed, that thou ⁹²⁶sent me,
.....

9. I, for them, pray, not for the world, I pray, but
for whom thou hast given to me, for ⁹²⁷they are
thine,
.....

10. yea the mine all, thine ⁹²⁸are, and the thine, mine,
and I have been glorified in them,

11. but no longer I am in the world, but these, in
the world, are, for I, to thee, come, father holy,
keep them, in the name of thee, whom thou hast
given to me, in order that they should be, one
as we,

12. when I had existence with them, in the world, I
was keeping them, in the name of thee, whom
thou hast given to me, I kept, and no one, of
them, I lost, except the son of the perdition
i e of the evil course, whom I selected as a Dis-
ciple, and lost, in order that the Scripture, it
should have been fulfilled.

926. *Sent me.* I conceive the object of the *Disarrangement* here, is to change the Sense, from the person, to the acts done by the person. Thus, *I was not only sent by God, but I acted as he sent me to act*; hence the *Disarrangement*. See Rule 321.

927. *They are thine.* Literally, *All things are God's*; whereas the Sense intended to be conveyed is, *Thine in an especial manner*; hence the *Disarrangement*. See Rule 321.

928. *Thine are.* See Rules 312 and 382. Not without any limitation, as Judas Iscariot, which is the Literal Sense; but generally they are so; hence the *Peculiar Government* here.

13. But now, to thee, I come, and these things I speak in the world, in order that they should have the joy the *ie that is* mine, having been fulfilled in themselves,
14. I have given to them the word of thee, and the world, it hates them, because they are not of the world. As I am not of the world,
15. I pray not, in order that thou shouldst have taken them, out of the world, but in order that thou shouldst have kept them, out of the evil,
16. of the world, they are not. As I, of the world, am not,
17. sanctify them, by the truth of thee, the word the *ie that is* thine, truth it is.
18. As thou ⁹²⁹sent me, unto the world, so I send them,
unto the world,
19. and concerning them, I sanctify myself, in order that also they should be *sanctified*, having been sanctified by truth.
20. But not for these, I pray only, but also for those that believe through the word of them, on me,

929. *As thou sent me.* This Literally means, *In the same manner, for the same object, and with the same authority*; whereas the Sense intended to be conveyed is, *As by thee, I was sent, so by me, these are sent*; hence the *Disarrangement*. See Rule 321.

21. in order that all, one they should be. As thou father art in me, and I am in thee, in order that even they, in us, one should be, in order that the world, they should have believed, that thou⁹³⁰ sent me,
.....
22. and I have given to them *to participate in the*
.....⁹³¹glory, which thou hast given to me, in order
.....that they should be one. As we one are,
23. I, in them, and thou, in me, in order that they should be, having been made perfect in one, and in order that the world should know, that thou⁹³⁰ sent me, and loved them. As thou⁹³² loved me,
.....

930. *That thou sent me.* The occasion of the *Disarrangement* here, is I conceive to give emphasis to the Pronoun, *Thou*, to this effect. *That it was thou that sent, whatever the context has relation to ;* which in the present case is expressed by the Pronoun, *Me* ; hence the *Disarrangement*. See Rule 321.

931. *I have given &c.* Had the object of the *Disarrangement* here been, merely to shew, that the glory which our Saviour gave, was not the identical, but only a corresponding glory, to that which had been given to him, I conceive the *Disarrangement* would have been as follows, *and I to them the glory have given, which thou hast given to me* ; but the *Disarrangement* is more marked, and points out the, *I have given to them*, as the particular to be regarded in it, and consequently, leads me to consider, that the object of the *Disarrangement* is to convey a Sense to this effect, *And the glory which thou hast given to me, I assured them they shall participate in ;* hence the *Peculiar Disarrangement*. See Rule 321.

932. *As thou loved me.* The occasion of the *Disarrangement* here, is to give emphasis, to the Pronoun, *Thou*. The Literal Sense would imply, that the disciples were to be loved, in the same manner and extent as our Saviour was ; whereas the Sense intended to be conveyed is, *That they may know, that they are loved by thee, as surely as they know, that I am loved by thee ;* hence the *Disarrangement*. See Rule 321.

24. father, whom thou hast given to me, I desire *to*
have, in order that where I ⁹³³am, even those

 should be with me, in order that they should
 behold the glory the i e *that is* mine, which thou
 hast given to me, for thou loved me, before *the*
 foundation of the world,
25. O father righteous, verily the world ⁹³⁴knew not
 thee. But I ⁹³⁴knew thee, and these ⁹³⁴knew, that

 thou ⁹³⁰sent me,

26. and I declared to them the name of thee, and I
 will declare, in order that the love, which loved
 me, in them, should be, and I, in them,

933. *I am.* Not, *where I now am*, which is the Literal Sense; but, *where I shall then be*; hence the *Disarrangement*. See Rule 321.

934. *Knew thee.* Literally is confined, to a knowledge of God's existence; whereas the Sense intended to be conveyed is, *An acquaintance with the character of the Divine Being*; hence the *Disarrangement*. See Rule 321.

CHAPTER XVIII.

1. these things having said, the Jesus he went forth with the disciples of him, over the brook of the Cedron *referred to*. Where a garden was, into which he entered, he and the disciples²² of him.
2. And he had knowledge of, even Judas that betrayed him, the place, for oft times the Jesus was assembled there with the disciples of him.
3. Then the Judas having received the band of soldiers, and, from the Chief Priests and Pharisees, servants, he cometh thither with lanterns and torches and weapons.
4. And Jesus⁵¹⁸ who had been knowing all things that comes on him, having gone forth, he said to them, what seek ye,
5. they answered him, we seek Jesus the Nazarite, he says to them, the Jesus *referred to* I am. And he had stood, even Judas that betrayed him, with them.
6. Then as soon as he said to them, that ⁷²³*person* I

am, they went to the back, and fell to the ground.

7. Then again he ⁹³⁵asked them, what seek ye. And
.....
the *men* said, we seek Jesus the Nazarite,
8. Jesus answered, I said to you, that ⁷²³*person* I am.
⁹³⁶Therefore if ye seek me, send forth these *persons*
.....
to depart,
9. in order that the saying should have been fulfilled, which he spoke, for whom thou hast given to me, I lost not of them any.
10. Then Simon Peter having a sword, he drew it, and smote the ⁹³⁷servant of the high-priest, and
⁹³⁸.....
cut off the ear of him the right. And name
.....
was to the servant, Malchus.
11. Then the ²⁷⁵Jesus said to ⁹³⁸Peter, put up the sword,
into the sheath, the cup which he hath given to

935. *He asked them.* I consider the object of the *Disarrangement* here is to shew, that the enquiry was general, and not addressed to any one in particular, to this effect, *he demanded*, this is not the Literal Sense of these words; hence the *Disarrangement*. See Rule 321.

936. *If ye seek me.* The Literal Sense would be, *If ye seek*; whereas the Sense intended to be conveyed is, *if it is me*; hence the *Disarrangement*. See Rule 321.

937. *The servant of the high priest.* The Literal Sense of this would imply, that the high priest had but one servant; hence the *Disarrangement*. See Rule 321.

938. *The ear of him.* The Literal Sense of this would imply, that the man had but one ear, hence the *Disarrangement*. See Rule 321. *Of thee*, in the next verse, Griesbach rejects.

me, the father *hath*, not I should not have drunk it.

12. Then the band and the captain and the servants of the Jews, they took the Jesus, and bound him,
13. and led him to Annas first. For he was, father-in-law of the Caiaphas *referred to*, who was, high-priest of the year that.
14. And Caiaphas was, he that gave counsel to the Jews, that it is expedient for one man to have died for the people.
15. And he was following the ⁵²⁶*human form* of Jesus, Simon Peter *was*, and the another disciple. And the disciple that ²²*other was*, known to the ⁵²⁶high-priest, and he went in with the *human form* of Jesus, into the palace of the high-priest.
16. But the Peter *referred to*, he had stood at the door without. Then the disciple the other went out, who, known was to the high-priest, and spoke to her that kept the door, and brought in the Peter *referred to*.
17. Then the damsel the ²⁷⁵*ie that* kept the door says to Peter. *Is it* not then, thou, of the disciples,

- art of the man this, ⁹³⁹ that *man* says, I am not.

 18. And the servants and the soldiers had stood, who
⁹¹⁸ had been ⁹⁴⁰ making a fire of coals, for cold it was,

 and were being warmed. And he was with
 them, the Peter ⁹¹⁸ *was*, who had been standing and
 being warmed.
 19. Then the high-priest ⁹⁷⁸ asked Jesus, concerning the
 disciples of him, and concerning the doctrine of
 him,
 20. he answered him, the Jesus *did*, I openly spoke
 to the world, I ever taught in a synagogue, and
 in the temple. Where ⁹⁴¹ all the Jews resort, and

 in secret, I spoke nothing *new*,
 21. why ⁹⁴² asketh thou me, ask those that have heard,

939. *That &c.* I think in accordance to the usage of Greek, had the *Arrangement* been *Regular*, it would have implied, that the Antecedent to the Pronoun, *That*, was the person described by the words preceding it, *of the man this &c.*; hence the *Disarrangement*. See Rule 321.

940. *Who had been making.* Literally, *All who stood and warmed themselves assisted in making the fire*; whereas the Sense intended to be conveyed is, *that the fire was made by one, or some of them*; hence the *Disarrangement*. See Rule 321.

941. *All the Jews resort.* Literally, *all were present at the time of our Saviour's teaching*; whereas the Sense intended to be conveyed is, *Where the Jews publicly and indiscriminately resort*; hence the *Disarrangement*. See Rule 321.

942. *Why asketh thou me.* See Rule 210. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *What thou askest me*; hence the *Disarrangement*. See Rule 321.

what I said to them, behold, these have known,
⁹⁴³
 what I said.

22. And these things of him having spoken, one of the soldiers, having stood by, a smite gave the ⁵³⁶human form of Jesus, saying. Thus thou answerest the high-priest,
23. he answered him, the Jesus *did*, if evil I spoke, bear witness concerning the evil. But if good, ⁹⁴⁴why smitest thou me,

24. he sent him, the Annas *referred to did*, having been bound, unto Caiaphas the high-priest.
25. And Simon Peter was ⁵¹⁸*there*, who had been standing and being warmed. Then they said to him. *Is it* not then, thou, of the disciples of him, ⁹⁴⁵art, that *man* denied, and said, I am not,

26. he says, one, of the servants of the high-priest *did*, a kinsman being, of whom Peter cut off the

943. *What I said.* Literally, *What words I spoke*; whereas the Sense intended to be conveyed is, *What doctrines I have taught*; hence the *Disarrangement*. See Rule 321.

944. *Why smitest thou me.* Literally, *Why smite me*; whereas the Sense intended to be conveyed is, *Why, i e on what account, dost thou smite*; hence the *Disarrangement*. See Rule 321.

945. *That man denied.* In accordance to the usage of Greek, the Antecedent to the Pronoun, *That*, if *Regularly Arranged*, would be, the person represented by the Pronoun, *Of him*; hence the *Disarrangement*. See Rule 321.

- ear, ³¹⁰saw I not thee in the garden, with him.

 27. Then again the Peter denied, and immediately a
 cock, it crew.
 28. Then they led ²⁷⁵Jesus, from the Caiaphas *referred*
to, to the hall of judgment. And it was early,
 and they went not into the judgment hall, in
 order that they should not have profaned, and in
 order that they should have eaten the passover.
 29. Then the Pilate went out to them, and said, what
²¹⁰accusation bring ye against the man this,
 30. they answered, and said to him, except he was,
⁹⁴⁶this *man was*, a malefactor *meriting crucifixion*,
⁹⁴⁷we would not have delivered up to thee him.

 31. Then he said to them, the Pilate *did*, take him,
 ye, and according to the law of you, judge him.
⁹⁴⁷They said to him, the Jews *did*, it is not lawful

946. *Malefactor*. It is possible that the word, *Malefactor*, might be, in our Lord's time, equivalent to, *A person meriting crucifixion*; hence the Paraphrase; and if the Romans had forbidden the Jews to crucify any one, the Theological difficulties of, *It is not lawful for us to have judged to death any man*, vanish, as do also those of the 32nd. verse.

947. *We would not have delivered up to thee*. The object of the *Disarrangement* here, is to afford a Sense to this effect, *We would not have delivered up to thee, or to any one appointed to judge*; hence the *Disarrangement*. See Rule 321.

948. *It is not lawful for us*. Literally, *Our religious code prevents us*; whereas the Sense intended to be conveyed is, *Our present political state prevents us*; hence the *Disarrangement*. See Rule 321.

for us to have judged to death *by crucifixion*

 any one,

2. *this description of death they selected*, in order that the saying of the Jesus, it should have been fulfilled, which he said, signifying what death, he was about to die.
3. Then he entered into the judgment-hall again, the Pilate *did*, and called the Jesus, and said to him, thou art, the king of the Jews,²²
4. he answered him, the Jesus *did*, of thyself, say-
²¹⁰ est thou this, or told others thee *this* concerning

 me,
5. the Pilate answered. Much less *than so to say of myself* I a Jew am, the nation the *i e that is* thine, and the chief priests, they delivered thee to me, what didst thou,
6. Jesus answered, the kingdom the *i e that is* mine, it is not of the world this, if of the world this, the kingdom the *i e that is* mine was, the servants the *i e that are* mine, they would fight, in order that I should not have been delivered to the Jews. But now the kingdom the *i e that is* mine, it is not from hence *derived*.

37. Then he said to him, the Pilate *did*. Then a
king⁹⁴⁹ thou art, the Jesus answered, thou sayest,
.....⁹⁵⁰
for a king, I am, I, for this, was born, and for
this, I am come into the world, in order that I
should have been witness to the truth, every one
that is of the truth, he hears the voice of me,
.....⁹⁵¹
38. he says to him, the Pilate *does*, what is truth,
and this having said. Again he went out to the
Jews, and says to them, I find no fault in him
.....⁹⁵²
.....⁹⁵³
39. But a custom is with you, in order that I *in com-*
.....⁹⁵⁴
pliance therewith shall release one to you at the
passover. Therefore ye determine, I will *if you*
.....⁹⁵⁴
choose it release to you the king of the Jews.
.....

949. *A king thou art.* I conceive the object of the *Disarrangement* is to shew, that this is spoken as an *Enquiry*, according to the *Literal Sense*, it would be, an *Assertion*; hence the *Disarrangement*. See Rule 321.

950. *For a king, I am.* Literally, *Thou assertest that I am a king*; whereas the *Sense* intended to be conveyed is, *Thou sayest rightly, for a king, I am*, the *Disarrangement* marking the *Stop* after the word, *king*; hence the *Disarrangement*. See Rule 321.

951. *The voice of me.* The *Sense* intended to be conveyed is, *Regards my instruction*; hence the *Disarrangement*. See Rule 321.

952. *I find no fault in him.* Literally, *No fault at all*; whereas the *Sense* intended to be conveyed is, *No fault requiring the punishment you demand*; hence the *Disarrangement*. See Rule 321.

953. *In order that.* Had it been, *A custom is that I*, it would I conceive have limited the *Sense*, to the existence of the *Custom* to Pontius Pilate; whereas the *Sense* intended to be conveyed, is designed to shew, that the custom was ancient, and in order to maintain it, Pontius Pilate as Governor, must release to them a prisoner; hence the *Paraphrase*.

954. *I shall release to you.* Had the *Arrangement* been *Regular*,

O. Then they cried again, all *did*, saying. Not this *man*, but the Barabbas *referred to*. Now the Barabbas *referred to* a robber was.

conceive the Literal Sense would have implied, a transaction similar to the delivery of a slave from one master to another; whereas the Sense intended to be conveyed is, *I will release from punishment by one that you select*; hence the *Disarrangement*. See Rule 321.

CHAPTER XIX.

1. Therefore then the Pilate took the Jesus, and scourged,
2. and the soldiers having platted a crown, of thorns, they put it on the head, and a mantle purple they put on him,
3. and said, hail, the king of the Jews, and they were smiting him on the face,
4. ⁹⁵⁵he went again forth, the Pilate *did*, and says to them, behold, I bring to you him forth, in order that ye should have known, that in him, I find ⁹⁵³no fault.
5. Then the Jesus came forth, wearing the thorn ⁹⁵⁶crown, and the purple robe, and the Pilate says to them, behold, the man.
6. Then when they beheld him, the chief priests and the soldiers, they cried out, saying, crucify, crucify, he says to them, the Pilate *does*, take

955. *ovv.* Griesbach rejects this.

956. *And the Pilate says.* Griesbach supports the Received Translation, and he says to them, but I prefer following those Manuscripts which defend the Translation I have given, which the Context appears to me to determine to be necessary.

him, ye, and crucify. For I do not find in him fault,

7. they answered him, the Jews *did*, we ⁹⁵⁷ have a law, and by the law of us, he ought to have died, because he made himself ⁹⁵⁸ a son of God.

8. Then when the Pilate heard this the saying. More he was afraid,

9. and he went into the judgment hall again, and says to the ⁵²⁶ human form of Jesus. Whence art ²¹⁰ thou. But the Jesus ⁹¹² gave not an answer to him.

10. Then he says to him, the Pilate *does*, speakest ²¹⁰ thou not to me, hast thou not know, that I ⁹⁶⁰ have power to have crucified thee, and I have ⁹⁶⁰ power to have released thee,

957. *We have a law.* Literally, *we are not without a law*; whereas the Sense intended to be conveyed is, *We have a specific law*; hence the *Disarrangement*. See Rule 321.

958. *Because he made himself.* Literally, *He actually became what is stated*; whereas the Sense intended to be conveyed is, *he claims to be received as a Son of God*; hence the *Disarrangement*. See Rule 321. And here let it be noted, that the Jews do not accuse our Saviour of claiming to be, *The Son of the God*, for the Article is not expressed, but it is, *A son of God*, and as all men are, *Sons of God*, it must follow, that what they regarded to be our Saviour's offence, was his claiming to teach and instruct on the part of God.

959. *But the Jesus gave not an answer.* Had the *Arrangement* been *Regular*, I conceive it would have implied, that Jesus gave something, though not an answer, to Pilate; whereas the Sense intended to be conveyed is, *That he remained silent*; hence the *Disarrangement*. See Rule 321.

960. *I have power.* The strongest of two men, may have power

11. Jesus answered, thou was not having power at all, against me, except it was to thee having been given from above, on account of this, he that delivers me to thee, ⁹⁶¹ he has greater sin,
12. on account of this, Pilate was seeking to have released him. But the Jews, they were crying out, saying, if thou ⁹⁶² shouldst have released this man, thou art not, a friend of the Cesar's ⁹⁶³ referred to, every one, the king making him ⁹⁶³ ie acknowledging him to be king, he speaketh ²⁷⁵ against Cesar.
13. Then the Pilate having heard this the saying, he brought forth the Jesus, and sat down in the judgment seat, in a place, being called pavement in Greek. But in Hebrew, Gabbatha.
14. And preparation for the passover was. And hour

to crucify the other, this is the Literal Sense; but the Sense intended to be conveyed is, *I exercise authority that can command thy crucifixion*; hence the *Disarrangement*. See Rule 321.

961. *He has greater sin.* Literally, *He now has*; whereas the Sense intended to be conveyed is, *He shall have in committing the act*; hence the *Disarrangement*. See Rule 321. And in explanation note, that had Jesus not come from above, Pilate could have had no power over him, and the sin of his betrayer, would certainly have been diminished.

962. *If thou shouldst have released this man.* Literally, *This particular man*; whereas the Sense intended to be conveyed is, *Any man who makes such a claim*; hence the *Disarrangement*. See Rule 321.

963. *The king making him.* Had the *rrangement* been *Regular*, the Sense conveyed would have been, Every one that constitutes him

about six, and he says to the Jews, behold, the king of you.

15. But the *Jews* they cried out, away, away, crucify him, he says to them, the Pilate *does*, shall I
²¹⁰ crucify the king of you, the chief priests answered, we have not a king except Cesar.
16. Therefore he delivered him to them, in order that he should have been crucified. And they took the Jesus, and led away,
17. and bearing the cross of him, he came unto that is called after a skull, a place, which is called in Hebrew, Golgotha.
18. Where ⁹⁶⁴ they crucified him, and, with him, other two. Hence and hence. And midst the Jesus.
19. And he wrote even a title, the Pilate *did*, and put on the cross. And it was, having been written, Jesus the Nazarite, the king of the Jews.
20. Then many of the ⁹⁶⁵ Jews read this the title, for

a king; whereas the Sense intended to be conveyed, is in accordance to the Paraphrase; hence the *Disarrangement*. See Rule 321.

964. *They crucified him.* Literally, *They personally executed the crucifixion of him*; whereas the Roman soldiers did this, in compliance with their desire to have it done; hence the *Disarrangement*. See Rule 321.

965. *Then many of the Jews read this the title.* In this Sentence there are two *Disarrangements*, the first being to shew, that the Sense intended to be conveyed is not, *Therefore many read*, but, *Therefore*

near it was the city, the place where the Jesus was crucified, and it was, having been written in Hebrew, Greek, Latin.

21. Then they said to the Pilate, the chief priests of the Jews *did*. Write not, the king of the Jews, but that that *man* said, king I am of the Jews,
22. the Pilate answered, what I have written, I have written.
23. Then the soldiers when they crucified the Jesus, they took the garments of him, and made four parts, they made to each soldier, a part, also they took the coat. Now the coat without a seam was, from the top, woven, throughout.
24. Therefore they said to one another. We should not have rent it, but should have cast lots for it, whose, it shall be, in order that the scripture, it should have been fulfilled, that says, they parted the raiment of me among themselves, and on the vesture of me, they cast lots. Now verily the soldiers these things did.

this the title. The occasion of the Second *Disarrangement* is to shew, that the Comparison, *Many of the Jews*, has not relation to the entire number of the Jews, which the Literal Sense would imply it has, but to what might be regarded as a great number, in relation to the performance of the act specified; hence the *Disarrangement*. See *Rule 321*.

25. Now there had stood by the cross of the Jesus, the mother of him, and the sister of the mother of him, Mary the *i e that is* of the Cleophas *referred to*, and Mary the Magdalene.

26. Then the Jesus having beheld the mother, and the disciple who had been standing by, whom ⁵¹⁸ he was loving, he says to the mother of him, woman. Behold, the son of thee.

27. Then he says to the disciple *referred to*. Behold, the mother of thee, and from that the hour, he took her, the disciple *referred to did*, unto the his own,

28. after this, the Jesus who had been knowing, that ⁹⁶⁶ ⁵¹⁸ ³⁸² all things now had been accomplished, in order that the scripture should have been fulfilled, he says, I thirst.

29. Now a vessel there was placed ⁹⁶⁷ full of vinegar. And they that filled a sponge with vinegar, and

966. *The Jesus who had been knowing.* The Literal Sense implies, that the knowledge of Jesus, came after what had just been recorded; whereas the Sense intended to be conveyed, has relation to separate facts, thus:—*After what has been recorded, Jesus, (who knew all things had been accomplished) said &c.;* hence the *Disarrangement*. See Rule 321.

967. *Full of Vinegar.* Literally, I conceive, *There was filled with Vinegar*; whereas the Sense intended to be conveyed is, *A vessel there was placed, that contained Vinegar to the full*; hence the *Disarrangement*. See Rule 321.

having placed on a hyssop, they put it to the mouth.

30. Then when he tasted the vinegar, *he* the Jesus, he said, it has been accomplished, and having bowed the head, he gave up the spirit.
31. Then the Jews, in order that they should not have remained on the cross, the bodies *should not*, on the sabbath, for day of preparation it was. And great the day of that the sabbath was, they besought Pilate, in order that the legs of them should have been broken, and they should have been taken away.
32. Then the soldiers came, and they broke the legs of the now first, and of the other that was crucified with him.

968. *And having placed on a hyssop.* Had the *Arrangement* been *Regular*, it would have implied, that the Article was intended to be supplied before the Participle, which it should not be; hence the *Disarrangement*. See Rule 321.

969. *The legs of them.* Literally implies, that the legs belonged to the whole of them jointly; hence the *Disarrangement*. See Rule 321.

970. *They broke the legs of the now first.* See Note 969, Had the *Arrangement* been *Regular*, it would have implied, that the legs were common to each of the two person referred to; hence the *Disarrangement*. See Rule 321.

971. *The legs of the human form of him.* See my Tract on *Ἰσχύς*, and assign any other reason for the *Disarrangement* here, than to express the Sense given in the Paraphrase. Observe there is no *Disarrangement* in verses 38 and 40, it there is, *The body of the Jesus, i.e. the human form of the Jesus*. See also 1 Sam. 17-6 *The legs of him*, also verse 34 and 36 of this Chapter.

33. But to the Jesus, having come, as they saw he
⁸²⁴ already ⁵¹⁸ had been dying, they broke not the legs
⁹⁷¹ of the human form of him,

 34. but one of the soldiers, he ⁹⁷² pierced with a spear
⁹⁷¹ the side of the human form of him, and forth-

 with blood and water came out,
 35. and he that saw, he has borne witness, and a true
record of it, the record is, and that *man* hath
 known, that truth he speaks, in order that ye
 should have believed.
 36. For these things ⁹⁷³ came to pass, in order that the

 scripture, it should have been fulfilled, viz, a
⁹⁷¹ bone of the human form of him, it shall not be

 broken,

 37. and again another scripture, it says, they shall
 look, on whom they pierced.
 38. And after these things, he besought the Pilate.
 the Joseph *did*, that of Arimithea is a disciple

972. *He pierced with a spear.* The Literal Sense of this would imply, an intentional performance of the act, I can see no reason for the *Disarrangement*, except to shew, that it was accidentally performed, See Rule 321.

973. *For these things came to pass.* Literally, the object for the occurrence of what is stated, was, what is specified; whereas the Sense intended to be conveyed is, that as regards man's perception, these things were so ordered, in order that the Scripture should be fulfilled; hence the *Disarrangement*. See Rule 321.

of the Jesus. [But having been secret *in his* application, on account of the fear ⁹⁷⁴ of the Jews *that the body should be hidden away,*] in order that he should have taken away the body of the Jesus, and the Pilate gave leave. Therefore he came, and took away the body of the Jesus.

93. And Nicodemus came also, he that came to the Jesus by night, the first *time*, bringing a mixture of myrrh and aloes, after a pound, an hundred.
40. Then they took down the body of the Jesus, and wound it in linen clothes, with the spices. As manner it is with the Jews to bury.
41. Now there was in the place. Where he was crucified, a garden, and in the garden, a sepulchre new, in which not yet, no one was laid.
42. Therefore there on account of the preparation of the Jews, because near the sepulchre was, they laid the Jesus.

974. *The fear of the Jews.* Where can a justification be found, for regarding the Sense of this to be, *For fear of the Jews?* Though this passage may have been advanced, to sanction concealment in those who are the subjects of just fear, I cannot say that the true Sense of it, gives any sanction for such conduct.

CHAPTER XX.

1. And Mary the Magdalene, she came ⁹⁷⁵early in the

 one *day* after the *day of the* sabbaths, darkness

 yet being, unto the sepulchre, and she seeth the
 stone having been rolled away from the sepul-
 chre.
2. Then she runneth, and cometh to Simon Peter,
 and to the other disciple, whom the Jesus was
 loving, and says to them, they took away the
 Lord, out of the sepulchre, and we have not
 known. Where they laid him.
3. Then the Peter went forth, and the other dis-
 ciple, and they came to the sepulchre.
4. And the two were running together, and the
 other disciple he ran more speedily than the
 Peter, and he came, first, to the sepulchre,

975. *And Mary came &c.* Had the *Arrangement* been *Regular*, I conceive the Sense conveyed would have been, *And Mary came before the one day &c.*; whereas the Sense intended to be conveyed, is that expressed in the *Paraphrase*; hence the *Disarrangement*. See Rule 321.

The words, *The one*, being in the Feminine, shew that the word, *day*, must be supplied; hence the *Paraphrase*.

5. and having stooped down, he sees lying the linen clothes, yet indeed he went not in.
6. Then Simon Peter cometh, following him, and he went into the sepulchre, and sees the linen clothes lying,
7. and the napkin which was on the head of him, not with the linen clothes, lying, but by itself having been wrapped on one place.
8. And then the other disciple went in also, he that came, first, unto the sepulchre, and he saw, and believed.
9. For not yet they had knowledge of the scripture, that it behoveth him, from⁸⁰⁸ *the* dead, to have risen again.
10. Then they departed again to themselves, the disciples *did*.
11. But Mary, she had stood at the sepulchre weeping outside. And as she was weeping, she stooped down into the sepulchre,
12. and seeth two angels, in white, sitting, one, at the head, and one, at the feet. Where the body of the Jesus was *i e had been* laying,
13. and they say to her, those *angels did*, woman,

- why weepest thou, she says to them, because they took away the Lord of me, and I have not known. Where they laid him,
14. ⁹⁷⁶ these things having said, she was turned unto the back, and sees the Jesus who had ⁵¹⁸ been standing, but has no knowledge, that Jesus it is,
15. he says to her, the Jesus *does*, woman, why weepest thou, what seekest thou, that *woman* supposing, that the gardener it is, she says to him, Sir, if thou bore away him, tell me. Where thou ⁹⁷⁷ laid him, and I will take away him, ⁹⁷⁸
16. he says to her, the Jesus *does*, Mary, having turned, that *woman* says to him, Ralboni, which is saying, Master,
17. he says to her, the Jesus *does*. ⁹⁷⁹ Detain not me. For not yet I have ascended to the Father of me. But go to the brethren of me, and say to

976. *καί*. Griesbach rejects this.

977. *Thou laid him*. Literally, *Thou personally placed him*; whereas the Sense intended to be conveyed is, *Where he now is*; hence the *Disarrangement*. See Rule 321.

978. *I will take away him*. Literally, *I personally will do it*; whereas the Sense intended to be conveyed is, *he shall be taken away*; hence the *Disarrangement*. See Rule 321.

979. *Detain not me*. Literally, implies an acknowledgement of the power to effect what is stated; whereas the Sense intended to be conveyed is to this effect, *Do not desire or strive to detain me*; hence the *Disarrangement*. See Rule 321.

them, I do ascend to the father of me, and ⁹⁸⁰the
 father of you, and ⁹⁸⁰the God of me, and ⁹⁸⁰the God
 of you,

18. Mary the Magdalene comes telling the disciples,
 that she has seen the Lord, and these things he
 said to her.
19. Now *it came to pass in* ⁹⁸¹*the following state of*
things, ⁹⁸¹being evening in the day, that *day*, the
 one after the ⁹⁷⁶*day of the sabbaths*, and the doors
 having been shut. Where the disciples were,
 having been assembled on account of the fear of ⁹⁷⁴*the Jews that his body should be stolen away*, the
 Jesus came, and is in the midst, and says to
 them, peace *be* with you,
20. and this having said, he shewed to them the
 hands and the side of him. Then the disciples
 were glad, having knowledge of the Lord.

980. *The Father of you &c.* See Appendix to my Rules.

981. *Now it came to pass &c.* The Government of, *Being evening*, does not make me question the correctness of Rule 60, as I conceive, that something to the effect of what is expressed in the Paraphrase, is by it, indicated to be supplied here, This is only an Elliptical Sentence, See Rule 212, the object of which I conceive is probably to shew, that the various particulars specified, are not of essential import to the narrative, and so to direct the enquirer, from the statements of these circumstances, to that which follows them, as that which is worthy of his particular attention.

21. Then he said to them, the Jesus *did* again, peace
be with you. As he hath sent me, the father
hath, even so I send you,
22. and this having said, he breathed on, and says to
 them, receive a spirit holy,⁹⁸²
23. of whomsoever⁹⁸³ ye should have have remitted the
 sins, they are remitted to them, and of whom-
 soever⁹⁸³ ye should retain *the sins*, they have been
 retained.
24. But Thomas, one, of the twelve, he that is
 called, Didymus, he was not with them, when
 the Jesus came.
25. Then they said to him, the other disciples *did*,
 we have seen the Lord. But he said to them,

982. *A spirit holy.* See my Tract on Πνευμα. The omission of the Article proves, that the Holy Ghost is not here referred to, and I do not see what can be referred to, but an assurance of the freedom of man's spirit from guilt, here termed, *A spirit holy*.

983. *tis.* I conceive here, and in many other of its *Forms*, is substituted for the Relative, and is subject to the Rule relating to it. I conceive, Literally, the Relative is used in reference to cases that relate to Definite Persons, and, *tis*, to Cases that relate to Indefinite Persons.

The power to forgive sins, and also, to an extent, to retain them, is here given to the Apostles, but there is nothing here to justify an opinion, that this power was not confined to them personally. It should not escape observation, that it is here said, that the sins which the Apostles release, *they are released*, but it does not say, that the sins which the Apostles retain, *they are retained*, but, *they have been retained, i e there being no other means by which, in this world, they can obtain the remittance of them.* The will not sanction the Doctrine, that the curse of the Church, is not revokable at the Bar of Almighty God.

except I should have seen in the hands of him the print of nails, and should have put the finger of me, into the print of the nails, and should have put the hand of me, into the side of him, I should not have believed,

26. and after days eight. Again the disciples of him were within, and Thomas *was* with them, the Jesus comes, [⁹⁸¹*in the following state of things,* the doors having been shut,] and is in the midst, and said, peace *be* with you.

27. Then he says to Thomas, reach the finger of thee hither, and behold the hands of me, and reach the hand of thee, and put into the side of me, and be not, faithless but believing,

⁹⁸⁴28. Thomas answered, and said to him, the Lord of ⁹⁸⁵me, and the God of me,

984. *And*, Griesbach rejects this.

985. *And the God of me*. This is a passage, in relation to which, an enquirer may obtain Volumes of assertions and declamations, but as regards the true Sense, nothing that can be received as proof. Although there are reasons to doubt, whether the true Sense of this passage, can ever be determinately fixed, the weight of which reasons are increased, by the failure of every disputant to produce a corresponding passage, yet there is no reason to prevent it being determinately settled, that the Appellations, *The Lord of me*, and, *The God of me*, cannot here have relation to the same individual. For Scholars contend, in all passages, that *when two Appellatives, each of which is preceded by the Article, and they are connected by the Copulative Conjunction, And, that each Appellative, must have relation to a different*

29. he says to him, the Jesus *does*, because thou hast seen me,⁹⁸⁶ thou hast believed, blessed those that saw not, yet believed.

30. And indeed many, even other signs, the Jesus did in the presence of the disciples of him,⁹⁸⁷ which exist not, *as respects* having been written in the book this.

31. But these things have been written, in order that ye should have believed, that Jesus, the Christ *that is* the son of the God is, and in order that believing,⁹⁸⁸ ye should have life in the name of him,

Person, and to this Rule, applied in this passage, I have never objected, my objection to its correctness being, when applied to passages in which it is expressly stated in the Context, that the two Appellatives, have relation to the same Individual, (See Appendix to my Rules,) which is not the case here, since, *Thomas answered and said to him*, cannot with any approach to truth, be contended to convey such a Sense, as innumerable passages will prove its Sense to be, *Thomas answered, and addressed to the hearing of him as follows*. I think then this may be considered as certain, that whatever Sense is conveyed by this passage, according to the present Rules of Greek criticism, it is impossible, that these two Appellations can have relation to the same individuals; and I cannot say, that it appears to me impossible, that St. Thomas might make an exclamation, testifying his belief in the fact, viz. the actual appearance of his Lord and Master, and in the Bestower of the power effecting that fact, viz., Almighty God.

986. *Thomas*. Griesbach rejects this.

987. *Which exists not*. See Rule 382. Literally, *Exist not at all*; whereas the Sense intended to be conveyed, is that expressed in the Paraphrase; hence the *Irregular Government* here. See Rule 312.

988 *Ye should have life*. Literally, *Ye should obtain life*; whereas the Sense intended to be conveyed is, *Ye should, in his name, have an assurance, and an enjoyment of the possession of life*; hence the *Disarrangement*. See Rule 321.

CHAPTER XXI.

1. after these things, he shewed himself again, the Jesus *did*, to the disciples, at the sea of the Tiberias *referred to*. And he shewed *himself* thus,
2. there were together, Simon Peter, and Thomas that is called, Didymus, and Nathaniel that is of Cana of the Galilee *referred to*, and the *sons* of the Zebedee *referred to*, and other, of the disciples of him, two,
3. he says to them, Simon Peter *does*, I go to fish, they say to him, we go also, we go with thee, they went forth, and entered into the ship immediately, and in that the night, they caught nothing.
4. And *in the following state of things*,⁹⁸¹ morning now having come, the Jesus is on the shore, not yet indeed the disciples had knowledge, that Jesus it is.

5. Then he says to them, the Jesus *does*, children.
Not any meat have ye, they answered him, no.
6. Then he said to them, cast on the right side of the ship the net, and ye shall find. Then they cast, and not now ⁸¹² were they able it to have drawn for the multitude of the fishes.
.....
7. Then he says, the disciple that *one does*, whom the Jesus was loving, to the Peter, the Lord it is. And Simon Peter having heard that the Lord it is, he girt about himself ⁹⁸⁹ the fishers coat. For he was, naked, and cast himself, into the sea.
8. But the other disciples came in ⁹⁹⁰ the little ship *in which they were fishing*. For they were not far, from the land, but as about cubits two hundred, dragging the net of them.
9. Then as soon as they came to the land, they behold a coal fire lying *on the ground*, and fish lying on *it*, also bread,
10. he says to them, the Jesus *does*, bring of the fish, which ye caught now.

989. *He girt about himself*. This I conceive would Literally imply, an actual fixing; whereas the Sense intended to be conveyed is, a *hasty throwing over himself*; hence the *Disarrangement*. See Rule 321.

990. *But the other disciples came*. Literally, *All the disciples*;

11. Simon Peter went up, and drew the net, to the land, full of fishes great, an hundred fifty-three, yet so many being, the net was not broken,
12. he says to them, the Jesus *does*. Come dine.
⁹⁹¹ And no one of the disciples was daring to have
 asked him, thou, who art thou, having knowledge, that the Lord it is,
13. ⁹⁹² the Jesus comes, and takes the bread, and gives to them, and the fish likewise,
14. this now third *time*, the Jesus was shewn to the
⁸⁰⁸ disciples of him, having been raised from the dead.
15. Then when they dined, he says to ²⁷⁵ Simon Peter, the Jesus *does*, Simon of Jona, thou lovest me more than these, he says to him. Yea Lord, thou hast known, that I love thee, he says to him, feed the lambs of me,
16. he says to him again, a second *time*, Simon of Jona, thou lovest me, he says to him. Yea

whereas the Sense intended to be conveyed, is restricted to those who were in the ship with Peter; hence the *Disarrangement*. See Rule 321.

991. *No one of the Disciples was daring*. Literally, *No one by himself dare do it*; whereas the Sense intended to be conveyed is, *the Disciples collectively dare not do it*; hence the *Disarrangement*. See Rule 321.

992. *ovv*. Griesbach rejects this.

- Lord, thou hast known, that I love thee, he says to him, feed the sheep of me,
17. he says to him the third *time*, Simon of Jona, thou lovest me, the Peter was grieved, that he said to him the third *time*, thou lovest me, and he said to him, Lord, thou all things hast known, thou knowest, that I love thee, he says to him, the Jesus *does*, feed the sheep of me.
18. Verily verily I say to thee, when thou wast, young, thou wast girding thyself, and wast walking. Whither thou wast wishing. But when thou should have grown old, thou shall stretch forth the hands of thee, and another shall ⁹⁹³gird thee, and shall lead. Whither thou wishest not.
19. Now this he spoke, signifying by what death, he shall glorify the God, and this having said, he says to him, follow me.
20. Then the Peter having ⁵²⁸been turned, he sees the disciple, whom the Jesus was loving, following, who also leaned at the supper, on the breast of him, and said, Lord, who is it, that betrayeth thee,

993. *Shall gird thee.* Literally, *Shall do the actual thing specified;*

21. ⁹⁹⁴ beholding this, the Peter he says to the *human*
⁹⁹⁶ *form* of Jesus, Lord. And this *man*, what *shall*
he do,
22. he says to him, the Jesus *does*, if I ⁹⁹⁵ *will* him to
tarry. Till I come, what *is that* to thee, thou,
 follow me.
23. Then ⁹⁹⁶ the saying this went abroad among the
 brethren, that the disciple that dies not, but he
 said not to him, the Jesus *did*, that he dies not,
 but if I ⁹⁹⁵ *will* him to tarry. Till I come, what
is that to thee,
24. this is, the disciple that testifieth concerning
 these things, and wrote these things, and we
 have known, that true, the testimony of him is.
25. And it is indeed *the case*, other many things as

whereas the Sense intended to be conveyed is, *Shall restrain thee*; hence the *Disarrangement*. See Rule 321.

994. *Beholding this*. Literally, *What is stated in that which immediately precedes these words*; whereas the Sense has relation, to what is stated at the commencement of the 20th verse; hence the *Disarrangement*. See Rule 321.

995. *If I will him to tarry*. The Literal Sense is, *If I will*; whereas the Sense intended to be conveyed is, *If him*; hence the *Disarrangement*. See Rule 321.

996. *Then the saying this went abroad*. Literally, *The saying that had been previously mentioned*; whereas the reference is to that which is about to be stated; hence the *Disarrangement*. See Rule 321.

great, the Jesus did, which if they should be
⁹⁹⁷
 written in one *history*, not even I suppose the
⁹⁹⁸
 world itself to have contained those that are *in*

that case written, *even* books.

997. *They should be written.* Literally, *enumerated*; whereas the Sense intended to be conveyed is, *if the account of them should be recorded in one history*; hence the *Irregular Government* here. See Rules 312 and 382.

998. *I suppose &c.* The object of the *Disarrangement* is to shew, that this is not to be understood Literally; hence the *Disarrangement*. See Rule 321.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. 12, 1 and 2. Received Translation.

ERRATUM.

IN the first Sixteen Chapters of this Translation of St. John's Gospel, an error occurs, in relation to the application of the First Part of Rule 22. An *Arrangement* of—Pronoun Nominative, Verb, Nouns Nominative, should be Translated in the order in which they are Arranged; whereas in the following places, they are Translated, Pronoun Nominative, Nouns Nominative, Verb. This is wrong.

Chapter I Verses 19, 34, 43 three times, 50 twice.

3 — 19.

4 — 29.

6 — 29, 35, 41, 42, 48, 50, 51, 58, 69.

7 — 26, 41.

8 — 12.

9 — 20, 28 twice.

10 — 7, 9, 11, 14, 24.

11 — 25, 27.

14 — 6, 26.

15 — 1, 5, 12, 15.











